LIBRARY
MAY 7 - 1945
DARTMOUTH COLLEGE

The CHRISTIAN CENTURY

Published Weekly

After Okinawa--What?
An Editorial

Home Missions--What's Wrong?
By David and Alice Burgess

Gazing Into the Pit
An Editorial

I'm Not Sad Because He Died
By Sidney E. Mead

The Abbeville Case
By Eleanor Graham Nichols

15 Cents a Copy • May 9, 1945 • Four Dollars a Year

In This Issue

DAVID and ALICE BURGESS

are home mission workers under the Congregational Christian Churches. Mr. Burgess is appointed as a "minister to union labor," a task which has involved working closely with the Southern Tenant Farmers Union. Members of that union have worked as migrants in New Jersey and California, and Mr. and Mrs. Burgess have worked with them in both those states, as well as in the regular locals of the S.T.F.U. in Arkansas and Missouri. An article, "The Gospel to the Poor," which Mr. Burgess contributed to The Christian Century for Oct. 20, 1943, at a time when he was working directly under the Home Missions Council of North America, provoked widespread discussion.

SIDNEY E. MEAD

is assistant professor of church history on the federated theological faculties of the University of Chicago.

ELEANOR GRAHAM NICHOLS

as her article states is secretary for Christian social relations in the Women's Society for Christian Service of the Alabama conference of the Methodist Church. She is the wife of the Methodist pastor at Georgiana, Ala. The "Abbeville case" is rapidly developing into one of the most widely agitated in the recent history of race relations in the south. Mrs. Nichols, writing as an Alabama woman, makes clear the basis on which Christian forces in that state are moving to secure new action from the governor.

This issue went to press on Monday, April 30.

The CHRISTIAN CENTURY

Established 1884 as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 and developed as an undenominational journal of religion.
Incorporating: *The Christian Work* (1926), *The Baptist* (1933), *The World Tomorrow* (1934).

May 9, 1945

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
HAROLD E. FEY, *Associate Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Staff Correspondents

EDWARD SHILLITO (London) — JOSEPH MARTIN DAWSON (Waco, Tex.)
J. HENRY CARPENTER (New York) — G. P. MACLEOD (Toronto)
STANLEY A. HUNTER (San Francisco) — DUCOURCY H. RAYNER (Quebec)
ALVA W. TAYLOR (Nashville) — GEORGE CARSTAIRS (Edinburgh)
ALLAN A. HUNTER (Los Angeles) — F. W. BURNHAM (Richmond)
JOHN RAY EWERS (Pittsburgh) — ALBION ROY KEMP (Des Moines)
K. J. FOREMAN (Davidson, N. C.) — ERNEST M. HOWSE (Winnipeg)
EDGAR DEWITT JONES (Detroit) — GEORGE W. BUCKNER, JR. (Indianapolis)
MARSHALL WINGFIELD (Memphis) — ALFRED W. SWAN (Madison, Wis.)
P. OOMMAN PHILIP (India) — O. M. WALTON (Cleveland)
HAMPTON ADAMS (St. Louis) — J. MAURICE TRIMMER (Macon, Ga.)
G. BAEZ CAMARGO (Mexico City) — WALTER W. SIKES (Berea, Ky.)
CHARLES L. VENABLE (Chicago) — BERT G. MITCHELL (Seattle)
RICHARD K. MORTON (Providence) — E. W. GRANT (South Africa)
ACTON E. MIDDLEBROOKS (Alabama) — A. R. TIPPETT (Fiji Islands)
A. T. MCNAUGHTON (Australia) — JOSS SHERCLIFF (Paris)
PEDRO ZOTTELE (Santiago, Chile) — THOMAS C. DICK, JR. (St. Paul)
RAYMOND B. WALKER (Portland, Ore.) — HUGH J. WILLIAMS (Puerto Rico)
C. D. BROADHEAD (Philadelphia) — WARREN GRAFTON (Kansas City)
CARL HEATH KOPF (New England) — E. RALPH WISCHO (New Haven)
MALCOLM W. WILSON (New Zealand) — WALTER D. CAVERT (Syracuse, N. Y.)
CLARENCE W. KEMPER (Boulder, Colo.) — L. RALPH TABOR (Washington, D. C.)
J. CARLETON BABBS (Columbus, Ohio)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1945 by The Christian Century Press. All rights reserved.
Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 571
- After Okinawa—What? 574
- Gazing Into the Pit 575

Contributed Articles
- Home Missions—What's Wrong? by David and Alice Burgess 578
- I'm Not Sad Because He Died, by Sidney E. Mead 577
- The Abbeville Case, by Eleanor Graham Nichols 580

Books
- Advance Through Storm. Volume VII of A History of Christianity, by Kenneth Scott Latourette 582
- Books Received 583

Correspondence 583

News of the Christian World
- Chicago 585
- Alabama 585
- France 586
- New England 587
- New Zealand 588
- England 589
- United Stewardship Council 590
- The Church Roll 590

Current Feature Films 590

Calendar of Coming Events

May 6-13. Religious Book Week.
May 6-27. Centennial of Swedish Methodism.
May 7-13. Christian Family Week.
May 8-11. Oklahoma Disciples Convention, Enid.
May 10. Ascension Day.
May 10, 11. New Mexico-West Texas Ministerial Retreat and World Reconstruction, Albuquerque, N. M.
May 13. Mother's Day.
May 13. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
May 15. Federal Council of Churches, Executive Committee, New York.
May 15-17. Retreat for Ministers and Wives, Daytona Beach, Fla.
May 15-25. General Conference, United Brethren in Christ, Westerville, O.
May 20. Pentecost.
May 20. Chicago Sunday Evening Club; Walter H. Judd, speaker.
May 21-23. Capital Area Disciples Convention, Martinsville, Va.
May 21-28. National Baptist Evangelical Life and Soul Saving Assembly, Orange, Tex.
May 23. General Assembly, United Presbyterian Church, Dayton, O.
May 24. General Assembly, Presbyterian Church in the U. S., Montreat, N. C.
May 24. Presbyterian General Assembly, Minneapolis, Minn.
May 28, 29. Kirby Page Meeting, Berea, Ky.
May 28-June 1. Louisiana Baptist Ministers' Institute, Baker.
May 30. Kirby Page Meeting, Lexington, Ky.
June 1. Kirby Page Meeting, Knoxville, Tenn.
June 2-10. Midwest Institute of International Relations, Drake University, Des Moines, Ia.
June 4-10. Evangelical Lutheran Augustana Synod Convention, Moline, Ill.
June 5-10. Oregon Friends Yearly Meeting, Newberg.
June 6-10. Nebraska Friends Yearly Meeting, Central City.
June 7. General Synod, Reformed Church in America, Buck Hill Falls, Pa.
June 11-13. Nebraska Disciples Convention, Beatrice.
June 11-14. Illinois Ministers' Retreat, Eureka.
June 11-16. Rural Ministers' Short Course, Columbus, O.
June 13-17. Church of the Brethren Annual Conference, Winona Lake, Ind.
June 13-20. Synod Training School, Presbyterian Church of the U. S., Fulton, Mo.
June 15-17. South Dakota Disciples Convention, Sioux Falls.
June 18-July 20. Inter-American Education Workshop, University of Denver, Denver, Colo.
June 19-21. Montana Disciples Convention, Great Falls.
June 19-22. Co-op Editors, Educators, Personnel, Recreation and Women's Activity Directors, Lake Geneva, Wis.
June 19-24. California Friends Yearly Meeting, Whittier.
June 21-25. New England Friends Yearly Meeting, Andover, Mass.
June 25-July 1. Oregon Disciples Convention, Turner.
June 27-July 1. New York Friends Yearly Meeting, Poughkeepsie.
June 27-July 1. Canada Friends Yearly Meeting, Newmarket, Ont.
July 1-8. Christian and Missionary Alliance, Winona Lake, Ind.
July 1-8. Eureka Older Young People's Conference, Eureka, Ill.
July 1-10. Camp Farthest Out, Estes Park, Colo.
July 2-5. South Idaho Disciples Convention, Burley.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXII CHICAGO, MAY 9, 1945 NUMBER 19

EDITORIAL

YEARS AGO a young Russian revolutionary named Scriabin adopted as his pseudonym the word, "Molotov." It means "the hammer." Molotov was the name spoken and printed more frequently than any other during the first week of the United Nations Conference on International Organization. There the Hammer rang the conference anvil repeatedly with blows which resounded throughout the world. What did these blows mean? What future were they shaping? The San Francisco diplomats joined the people of the United Nations in wishing they knew. The only thing that was obvious was that Russia was reminding the nations that the arm which swung the Hammer was very strong. Henceforth it must be reckoned with in international affairs, even in so small a matter as choosing chairmen of committees. Meanwhile the most concrete achievement of the first week was the little publicized victory of China. On the opening day of the conference Secretary Stettinius announced that the sponsoring governments accepted three Chinese proposals for the amendment of the Dumbarton Oaks Charter. They involved important provisions that the settlement of disputes must be by the principles of justice and international law, that the assembly shall be responsible for the development and revision of that law, and that the economic and social council "should specifically provide for the promotion of educational and other forms of cultural cooperation."

Hammer Rings Against Conference Anvil

Germany Divided And Tottering

ESTABLISHMENT of contact between American and Russian forces along a swiftly growing front on the Elbe was an epochal event. It completed the cutting of what remains of collapsing Germany into two parts. It also symbolized the united effort and the common front with which these two nations must face the problems of reconstruction and peace. As we go to press, a remnant of ruined Berlin is still defended by the survivors of a hopeless but fanatically stubborn German army. Russians moving westward from Vienna and Americans advancing eastward directly opposite are close to a second junction near Linz. This will isolate Czechoslovakia, which seems to be reserved for Russian occupation, and will divide the German field of operations into three pockets. The quick surrender of Munich, apparently as the result of crumbling loyalty to Hitler's lost cause, and the swift thrusts into the southern pocket toward Berchtesgaden from both east and west, suggest that the defense of the Bavarian and west Austrian "fortress" may be less formidable than had been anticipated. However, unless Himmler and the triumvirate which seems to be in command, so far as there is any unified command, give their awaited acceptance of the demand for unconditional surrender and can deliver what that acceptance must promise, the war of the pockets may be prolonged through many weeks. As to Hitler, he is directing the defense of Berlin and will fight till the last man falls—or he is in Berchtesgaden giving no commands except "fight to the end"—or he has escaped from Berlin and is on his way to a hidingplace in the mountains of Norway—or he is already dead, or at least dying—according as one prefers to believe this or that report, all equally unreliable.

Il Duce Dead and Fascism Ended

MUSSOLINI lived and died a melodramatic figure. His rise to power was accomplished by boldness and violence along a path strewn with the corpses of his opponents, including at last his own son-in-law. Other than a violent death would have been out of harmony with the total picture of his life. Its immediate cause was a popular anti-Fascist rising in northern Italy, where the Allied troops were driving the Germans and the remnant of Italian Fascist forces against the Alps. His drum-head trial was no more summary than that of his victims in the days of his power, and after his execution his body was subjected to revolting indignities. Justice did not re-

quire this barbaric epilogue to his punishment. It is impossible to say what Fascist-minded elements may still survive in Italy; whatever and wherever they may be, they are scattered and in disguise. They no longer exist as an organized force. The regime which substituted dictatorship for an emergent democracy in Italy, "made the trains run on time," traded for the favor of the Vatican by restoring temporal sovereignty to the papacy, attempted to inflate the Italian kingdom into a revived Roman empire and made the pattern which Hitler cut and stretched to make nazism—this regime collapsed with the capture of Rome. Its only conspicuous remnant has now been liquidated by the uprising of the Italian people in northern Italy. There is no longer an Italian front that can be indicated by a line on a map. Genoa, Milan and Venice have been taken by the free Italians and occupied by Allied troops which have moved on, no one knows just how far, through territory prepared for their coming by the resurgent Italians. Remnants of the German army are, of course, still there, and they may make stubborn resistance in the exceedingly rough country south of the mountain range over which the Brenner Pass furnishes the most direct approach to what has been called "Hitler's redoubt" between Innsbruck and Munich.

War Controls to Ease Gradually

THE COMMITTEE on Economic Development is a nation-wide organization of leading business men, headed by Paul Hoffman of the Studebaker Corporation. In a report just issued the C.E.D. has given its views on postwar employment and the removal of wartime controls. Surprisingly, this statement appears to take very much the same position on selective and gradual abandonment of wartime restrictions that the government itself has advocated. It anticipates that industry will require six months after the defeat of Japan, assuming that comes last, to reconvert to peacetime production. After that is accomplished, it will probably require two years longer for the national economy to recover its balance. The C.E.D. wants prompt removal of controls as soon as the war emergency permits. It is, however, gravely apprehensive that serious damage will be done to industry's capacity for recovery if restrictions are removed too suddenly or in an indiscriminate manner. Its report therefore constitutes a sharp warning, coming from business itself, against precipitate abandonment of controls until the transition to a high level of peacetime employment is safely made. This applies particularly to anti-inflation measures. These ranking men of economic affairs believe that most wartime restrictions can be ended within six months after total victory but that price ceilings on food and clothing should be kept "for some time after the war." Rent ceilings may also be necessary after other restrictions are relaxed, particularly in crowded centers. Rationing should end as soon as shortages disappear, they hold, and we should be generous in foreign relief and rehabilitation, being careful it does not become a serious factor in promoting price inflation. On wages, the C.E.D. is prepared to have government define the national wage policy but desires that it ease restrictions to permit the free determination of wages by collective or individual bargaining. On the whole, this report provides the best assurance we have seen for some time that business and government are approaching a common mind on one of our most important domestic issues.

Rumania as a Test Case

PLENTY of discussion has raged about conditions in Greece under British occupation, in Italy and France under the Anglo-American allies and in Belgium under the British. But who knows what is happening in the parts of Europe taken over by Russia? To be sure, the Soviet press contains reports from Russian-occupied territory, and these are frequently reproduced by English and American press services. But they are "official," as is all Russian journalism. The fact is that up to the present we have had next to no dependable information about what is going on in the Baltics, Poland, Silesia, the Balkans or Hungary because no independent observation has been permitted by the Russian government. Last week Leigh White, Moscow correspondent of the *Chicago Daily News,* gave the American public one of its first peeks behind the veil of Russian censorship. Having reached Cairo—and apparently not caring much whether he can get back to Moscow—Mr. White cabled a series of articles describing what he had seen in Rumania. In brief, he reported Russian intervention of the most high-handed sort in all Rumanian affairs, including the imposition of rule by a party that has almost no popular support, forcing Communist executive committees on factories where the unionized workers had refused to vote the Communists into power, proscription of national leaders with known anti-fascist and pro-democratic records, and many other instances of strong-arm rule. It is not to be concluded from Mr. White's report that like conditions obtain in all Russian-occupied territory. But as the first picture of a Moscow-dominated region drawn without benefit of censor, Rumania's condition throws a dark shadow across the Yalta promises of free elections and democratic governments in eastern and southeastern Europe.

Catholic Infiltration Disturbs Union

RELIGIOUS CLIQUES have no place in organized labor, according to Daniel J. Tobin, president of the powerful Teamsters and Chauffeurs Union. In his magazine, the *International Teamster,* he bluntly orders his membership to "keep religion out." The subtitle of the article declares: "Protestant or Catholic Clubs in Unions Prohibited." The reasons President Tobin gives are that religious clubs create "dissension, prejudice, religious hatred." Although he declares he is a churchman and that "it certainly does no one any harm to belong to a church," he recalls that "some of the clergymen in some of the churches" were among the bitterest opponents of the organization of labor. But Mr. Tobin is willing

to allow bygones to be bygones providing the church keeps its hands off the unions. "Now when labor is in the ascendancy and of some importance in the nation, we have different branches of the church endeavoring to creep in, and eventually they will look for a dominating influence within the labor unions through the back door," he says in bold-face type. We find ourselves in sympathy with his point. It is not the business of the church to attempt to control labor organizations. But we object to the sweeping nature of Mr. Tobin's charges. He takes in entirely too much territory when he includes Protestants, and particularly Methodists, in his enumeration of religious groups who are infiltrating into the unions. Such a charge has not a scintilla of evidence to back it up. The fact is that Mr. Tobin is really complaining about the activities of "ACTU," the Association of Catholic Trade Unionists, who *are* organized for the purpose of infiltrating into unions. The doughty labor leader, who is a man of some fortitude and considerable influence within the A.F. of L., should have the courage to come out plainly and say what he means. Or does even so powerful a labor leader have to watch his step when he is dealing with the Roman Catholic Church?

Offers Plan for Indian Reconciliation

NEXT to Mr. Gandhi, probably the most influential man in Indian politics is the former prime minister of Madras. Because he labors under the handicap of the longest name of any man in public affairs, Chakravarti Rajagopalacharia is known in India and Great Britain simply as "C. R." He is the only leader of the All-India Congress party who was not imprisoned in 1942. When Mr. Gandhi was released from prison last year, he discussed with Mr. Jinnah, head of the Muslim League, a formula for united action by all Indian groups which C.R. had worked out. Now the Madras leader makes another proposal. Writing in *Foreign Affairs,* he offers a scheme for reconciliation between Great Britain and India. Its importance may be suggested by saying that it is as significant as a proposal from Governor Dewey would be if the Democratic party had imprisoned 40,000 Republican leaders, from senators to ward committeemen, and only Mr. Dewey and Mr. Hoover were free to voice the views of the suppressed party. Indeed, it is more important than that. In a situation parallel to that which prevails in India, the Republicans would have to be overwhelmingly the largest political party in the country. C. R. urges the British to restore the autonomous provincial governments which were set up under the Government of India Act of 1935, ordering fresh elections if necessary, and then to have each of the eleven provinces send representatives to reconstitute the viceroy's council. This federal government could then take steps to draw up a national constitution which would replace the Government of India Act. At the end of the war the British promise of 1942 would go into effect, giving India dominion status which would automatically include the right to secede from the British Commonwealth. "It is the moral responsibility of Britain to perform the double function of putting things right in India and of retiring in favor of a stable democracy," says this Indian leader. "To see that this double task is performed has become the moral responsibility of the Allied nations also, for they have helped Britain to hold her position."

Charge Americans with Looting in Germany

YOU WOULD never know it from the American press, but some English papers are greatly concerned over the long-range effects of what they charge is the prevalence of looting by American soldiers in Germany. For example, the *New Statesman and Nation* of London said in its issue for March 31: "Looting by American soldiers is almost an accepted practice, too seldom punished. Looting on a small scale happened in France when the Allies first landed. It is now happening openly and continuously in occupied Germany. A great deal of the loot is wantonly destroyed; much is sold; some given away. A friend who is just back from Germany gives a vivid narrative of going on an official job to a flattened town with American officers who, when they passed a hotel that had survived the blitz, found themselves unable to resist the temptation of breaking in and filling up odd corners of the lorry with sheets, silver and other useful articles. They were far from easy in their consciences. The disciplinary effects of tolerating this kind of thing are very bad. The effect in Europe as a whole if democratic soldiers behave like seventeenth century mercenaries must be to spread cynicism about the Allies and their intentions." In another issue this distinguished English weekly asserted that this looting "has, in effect, been encouraged by the violent propaganda of the *Stars and Stripes.*" We are told that discipline in the American armies is both strict and severe, extending even to heavy fines for merely talking with German civilians. If, therefore, the sort of thing is going on which these English papers charge, something must be wrong somewhere in the higher levels of command. But are these reports true? What have the Protestant and Catholic pastors in towns occupied by American armies to say?

Mr. Lilienthal Should Be Reappointed

ONE of the decisions Mr. Truman inherited with the presidency concerns the chairmanship of the Tennessee Valley Authority. Should he reappoint David E. Lilienthal for another nine-year term? Mr. Lilienthal's term expires on May 18. He has proved himself an outstanding success among all the administrators in government service. Moreover, the TVA has become, under his guidance, about the only important example of "democratic planning." Mr. Lilienthal's book, *TVA—Democracy on the March,* published last year, shows how the entire Tennessee valley region has been reanimated without adding to Washington's bureaucratic controls or imposing any species of regimentation on the valley's population. Did President Roosevelt intend to reappoint Mr. Lilienthal? No one knows. Feelers had, to be sure, been

put out from the White House to discover whether Mr. Lilienthal would consider being shifted to some other government job. But he wouldn't, and Mr. Roosevelt kept his own counsel as to what he intended to do in the face of the TVA chairman's refusal to move. So President Truman must decide this matter for himself. By the elevation of Senator McKellar to the presidency of the Senate, Mr. Lilienthal's bitterest foe has won greater influence and power. Mr. Truman has gone to great lengths to give evidence of his desire for close working relations with McKellar. At the same time, influential forces in the administration are out to blast Mr. Lilienthal's program for decentralization in government. They hold that any government administrator who does not believe in centering every public activity in Washington should be disciplined. The pressure on Mr. Truman to get rid of Lilienthal will be terrific. However, if Mr. Lilienthal is not reappointed, Mr. Truman will practically be serving notice on the country, not only that the TVA is to become a political plum, but that partisan spoilsmanship of the worst sort is to take over throughout the federal government.

After Okinawa, What?

HARRY PAXTON HOWARD closed his article in last week's issue with a question. Is the war we are fighting in the Pacific, he asked, working toward an outcome that promises an enduring peace? If not—and plainly he believed the answer is No—what sort of outcome might produce more than a fleeting armistice? Mr. Howard's questions are not to be lightly dismissed. He knows the Orient intimately from years of residence, teaching and journalistic work in both Japan and China. When he wonders whether the Pacific war is leading anywhere except to a senseless slaughter without permanent compensating gains, he is asking what almost any thoughtful student of the Far East must be asking.

Apparently there are Japanese who are also beginning to ask questions. Of course they are not doing so openly. The discipline which the controlling military clique can enforce inside Japan is still too strict to permit public acknowledgment of fears for the future. But recent events betray the misgivings in Japanese minds. Within the last month the Japanese cabinet has fallen, to be succeeded by a group which most commentators suspect has been formed to put out peace feelers; Admiral Suzuki, the new premier, has broadcast the "profound sympathy" of Japan for the American people in the loss of President Roosevelt; the official Domei agency has broadcast a bitter attack on the government for its failure to make the Greater East Asia Joint Declaration, with its "Asia for the Asiatics" slogan, more than empty words; and Radio Tokyo has told the world that American bombing has destroyed 770,000 homes and left 3,140,000 "disaster victims" in four Japanese cities. To those familiar with the Japanese mentality such a succession of incidents will yield only one meaning—Japan knows she is beaten and wants to know how she can obtain peace.

At the same time the American public generally is awakening to a sober realization of the prospects in the Pacific. There is no doubt as to the ability of the United States to win an overwhelming victory. But if that victory is to require an invasion of the Japanese home islands, or of those parts of the Chinese mainland now held in force by the Japanese, a ghastly price may have to be paid. The average American is coming to appreciate this more and more. He may know very little about the problems of Asiatic imperialism and colonialism which engage a man like Mr. Howard. But he knows that it cost 20,000 American casualties to take the little island of Iwo. We know that the casualties are going up fast on Okinawa, and that the advance is by inches. If the Japanese resistance has become this desperate as we penetrate the islands on the rim of Nippon's home defense line, what are our casualties likely to be if and when we invade the home islands with their 70,000,000 people?

Nothing is to be gained by blinking the probable character of such an invasion. The war against Japan is still a war of extermination. Few prisoners are being taken on either side. There was a time when American commanders boasted that Japanese casualties outnumbered ours by 20 to 1. But that was in operations against commands that were cut off from supplies and reinforcements, hemmed in by an unfriendly surrounding population in the Philippines and on other islands farther south and east where the Japanese were hated aliens. The ratio on Iwo Jima was nothing like that; at most it was 2 to 1. It will be about the same on Okinawa by the time the operations there are ended. If that ratio is maintained when the Japanese home islands are invaded it is possible that the ratio might be cut down still closer in the suicidal defense which may be expected. On that basis any father or mother with a boy in service in the Pacific can figure what American casualties would be in a fight to extermination against 70,000,000 people.

Of course, there are plenty of Americans who are still too shaken with anger and loathing to take such possibilities into account. They remember Pearl Harbor, the Bataan death march, the execution of American fliers, the Manila atrocities and the savagery which the Japanese army has displayed almost everywhere it has had a chance. For them, the war is still a punitive expedition to put the fear of God into the "little —— ——." All that they want is to see the Japanese so pulverized by defeat that they will never again be able to play a major role in world affairs. But not many of these are the Americans whose sons are doing the fighting. Neither are they, save for a few exceptions, the fighting men who are ticketed for front-line service.

That mother was giving voice to more than her own anguish when she wrote Secretary Forrestal: "Please, for God's sake, stop sending our finest youth to be murdered on places like Iwo Jima. It is too much for boys to stand, too much for mothers and homes to take. It is driving some mothers crazy. Why can't objectives be accomplished some other way? It is most inhuman and awful

—stop, stop!" The secretary of the navy implicitly admitted the importance of that cry when he made it public, along with the government's reply maintaining the necessity for such sacrifices. The general public for the moment undoubtedly accepts the argument made by Mr. Forrestal. But it also remembers the mother's anguish.

The fact is that the war in the Pacific has reached a point where it is almost impossible to contemplate the hideous prospect. Japan is beaten. She has lost all her key bases in the mandated islands. She has lost the Philippines. The Japanese garrisons which still remain in Indonesia, Malay, Burma and Indo-China are isolated and doomed. There is nothing left of her fleet that can hold up the American advance. The military decision has been reached; the outcome of the war is certain. Yet it seems likely that the war will go on, with frontal assaults on the islands of Japan proper, or frontal assaults on the Japanese positions in China, or both. These assaults will in no way change the military outcome. But they will require the slaughter of millions and millions of Japanese. And in the slaughter, our own casualty lists almost certainly will mount to appalling heights.

It is this prospect which leads to the biggest question of all. Is it not time for the United States to make clear to Japan the purposes for which it is fighting and the terms on which it stands ready to make peace? If the military decision has been reached, is not the United States government morally bound to announce now the terms on which it will accept Japan's surrender? Does it not have such a moral obligation to its enlisted men and their families? Does not a "decent respect to the opinions of mankind" require it?

Perhaps the suggestion will be greeted by cries of "a soft peace." We notice that such cries come most frequently and loudly from non-combatants, for whom this has certainly been a soft war. But no soft peace is proposed. The terms to be laid down by the United States can be as drastic as any that might be drawn up after our forces have incurred the awful losses of frontal invasion. They can require the evacuation of China and Korea, the surrender of all the territory which Japan has acquired since embarking on her imperialist expansion, the surrender and punishment of war criminals, the destruction of what remains of the Japanese navy and airforce, the reduction of the army to police strength or its complete abolition, the elimination or drastic curtailment of the power of the throne—in other words, they can be any terms that the American government may deem it necessary to impose. But they will be terms—objective, specific, known, there for the Japanese to accept if they want to escape the horror that is to come.

We believe that a mistake was made in not presenting such definite surrender terms to the German people long ago, and that developments in Europe will increasingly emphasize the tragic nature of that mistake. The explanation generally given has been that, in the European war, three victor nations were involved, with interests and purposes so greatly differing that they could not agree on peace terms and therefore fell back on the "unconditional surrender" formula. That explanation will not apply in the Pacific. The war against Japan is being fought by only two major combatants, and China's interests are so akin to those of the United States that any peace terms America may desire will almost certainly prove acceptable to the Chinese.

This means that it is within the power, and therefore within the range of moral responsibility, of the United States to fix the peace terms in the Far East. It can do so now as well as later. In fact, it can be argued that the United States may be better able to set the peace terms according to its best interests now than it will be after it has weakened itself by sacrificing two or three million men and perhaps another hundred billion dollars in a needless assault on a desperate foe. Wise statesmanship, sound military strategy and a decent regard for human life therefore combine to urge our government to take this next great step in its Pacific war policy. Okinawa has sealed Japan's military fate. Now let her be told the terms on which she may have peace.

Gazing into the Pit

THE HORRORS disclosed by the capture of the nazi concentration camps at Buchenwald, Belsen, Limburg and a dozen other places constitute one of those awful facts upon which a paper such as this feels under obligation to comment, but concerning which it is almost physically impossible to write. What can be said that will not seem like tossing little words up against a giant mountain of ineradicable evil? What human emotion can measure up to such bestiality except a searing anger which calls on heaven to witness that retribution shall be swift and terrible and pitiless? How can men (and, it is alleged, women) who have been capable of such deeds be thought of or dealt with save as vicious brutes who must be exterminated both to do justice and in mercy to the future of the race?

We have found it hard to believe that the reports from the nazi concentration camps could be true. Almost desperately we have tried to think that they must be wildly exaggerated. Perhaps they were products of the fevered brains of prisoners who were out for revenge. Or perhaps they were just more atrocity-mongering, like the cadaver factory story of the last war. But such puny barricades cannot stand up against the terrible facts. The evidence is too conclusive. It will be a long, long time before our eyes will cease to see those pictures of naked corpses piled like firewood or of those mounds of carrion flesh and bones. It will be a long, long time before we can forget what scores of honorable, competent observers tell us they have seen with their own eyes. The thing is well-nigh incredible. But it happened.

What does it mean? That Germans are beyond the pale of humanity? That they are capable of a fiendish cruelty which sets them apart from all the rest of us? No, not that. For one thing, we read that a large portion of the victims in these concentration camps were Germans. We do not believe that the sort of Germans who were subjected to this torture under any conceivable

circumstances would themselves have become torturers. For another thing, we have reason to know that mass cruelty in most revolting forms has not been confined to Germany. We have seen photographs that missionaries smuggled out of raped Nanking. We have read the affidavits of men who escaped from the Baltic states and eastern Poland. We know what horrors writers like Dallin and William Henry Chamberlin believe would be revealed if the prison camps in the Soviet Arctic were opened to the world's inspection. We know, too, the frightful things that have happened in this country when lynching mobs ran wild—things so horrible that they can only be told in whispers.

No, the horror of the nazi concentration camps is the horror of humanity itself when it has surrendered to its capacity for evil. When we look at the pictures from Buchenwald we are looking, to be sure, at the frightful malignity of nazism, this perversion of all values which in its final extremity is actually intent, as Hitler himself has said, on reducing all European life to "ruin, rats and epidemics." But in the nazis and beyond them we are looking into the very pit of hell which men disclose yawning within themselves when they reject the authority of the moral law, when they deny the sacredness of human personality, when they turn from the worship of the one true God to the worship of their own wills, their own states, their own lust for power.

Buchenwald and the other memorials of nazi infamy reveal the depths to which humanity can sink, and has sunk, in these frightful years. They reveal the awful fate which may engulf all civilizations unless these devils of our pride and of our ruthlessness and of the cult of force are exorcised. And they reveal that the salvation of man, the attainment of peace, the healing of the nations is at the last a religious problem. The diplomats may mark out what boundary lines they please, the victorious armies may set up what zones of occupation they will, but if man continues his self-worship, the pit yawns for us all.

The foul stench of the concentration camps should burden the Christian conscience until Christian men cannot rest. The conventional ministry of past years is no ministry for these days when mankind totters on the brink of damnation. The puny plans which denominations have been making are so inadequate to this crisis that they are nearly irrelevant. Unless there is a great upsurge of testimony to the power of the Christian gospel to save men from the sin which is destroying them and their institutions, all the reconstitution of church paraphernalia now being planned will be so much building on sand. In this crisis the gospel cannot be preached dispassionately, tentatively or listlessly—not and save civilization from the pit. A time has come when the Christian must proclaim his gospel "like a dying man to dying men."

For we are dying men—dying, all of us and our institutions and our civilization, in the sins which have reached their appalling climax in the torture chambers of Europe's prison camps. Only faith in the God and Father of Jesus Christ, the God who sent his Son to reveal a common and all-inclusive brotherhood, can save us. Our contempt for the sacredness of life, our worship at the shrine of our own power, has gone so far that it has taken these horrors to shock us into awareness of the tragic fate toward which we are stumbling.

In God's providence, has not the World Council of Churches become a living hope for such a time as this? So far, progress toward the formation of the World Council has been cautious, following familiar patterns, a matter of negotiations and treaties among sovereign denominations. The goal has seemed largely to be the attainment of an organization. Is not the agony of mankind a call to the World Council to forget everything but the proclamation of the Christian evangel?

Should it not be the business of the World Council now to gather from all lands Christians who will go everywhere, pointing to the encroachments of human depravity which have been laid bare, proclaiming to men and nations, "Except ye repent, ye shall all likewise perish"? Let the council gather for this common task Niemöller and the Christian leaders with him who have withstood the nazi scourge, as many of them as may emerge from imprisonment; let it gather Bishop Berggrav and the noble pastors of Norway; let it gather every Christian in the world who sees the peril and knows the means of escape, and let it send them forth with such an evangel as has not stormed this sin-stricken world since the days of the first apostles. Buchenwald and the other concentration camps spell doom. But it is not simply the doom of the nazis; it is the doom of man unless he can be brought to worship at the feet of the living God.

The Pastor's Psalm

Written in Cook County Jail, 1944, while awaiting trial as a conscientious objector.

PIERCE my heart, O God,
Examine its emptiness.
Show Thou me the waste of my living.
I have long worshiped the Baal of respectability;
My shrine has been pride and conceit.
These friends, my enemies, have known me
Better than I have known myself.
Comfort have I called good.
I have forgotten the captives.
I have preached, but not the gospel to the poor.
Whom of the bruised have I set at liberty?
I am a priest of motions, my own heart I know not.
Burn my contempt for sin into flames of love.
Teach me patience in adversity, and faith in time of fear.
The depths of compassion I know not; for have I suffered?
Silence me, for there is no peace that is not in this moment.
My mind is as a tender plant, yet my thoughts are as stubble.
I forgive, yet in my forgiving know not my joy.
I pray, yet see not my prayer in others.
Bring forth Thy fruit, through the wilting of Thy blossoms.
Shame me, Lord, through the words of my preaching.
Make me aware of grief and pain.
O God, my God, bring the world relief.
I believe in Man; help Thou mine unbelief.

ROGER W. AXFORD.

I'm Not Sad Because He Died

By Sidney E. Mead

PRIVATE George Woodrow Jones died on the island of Luzon, January 30, 1945. I knew George Woodrow Jones. I'm not sad today because he died.

1918. George Woodrow Jones was born, without benefit of the medical profession, on a tenant's farm in Alberta, Canada. A house had not yet been built on the place. The Joneses were living in a granary, perhaps fourteen feet by twenty, with temporary bunks in one end, a kitchen stove and table in the other. There George Woodrow was born while the older children were sent out to play. His were names to conjure with. To his parents they meant Lloyd George, Woodrow Wilson and a world made safe for democracy, their democracy.

1920. The farm had been improved. A snug four-room house had been built. Jones was a fairly good carpenter and had done most of the work himself. Lumber was hauled out from the town seven miles distant. The owner of the farm, who owned ten, maybe twelve, farms round about, owned the lumberyard.

Driven from the Farm

1922. More land had been broken. The barn was completed. But Jones was not doing so well. There was a growing debt at the grocery store, which the owner of the farm also owned. Savings had disappeared.

The owner sold the farm. Jones borrowed money from a sister and returned to his old home in St. Paul.

Times were bad. But Jones got a job as night watchman in a department store. George Woodrow's earliest memories were of the small apartment in which the family lived, and of being kept quiet during the long days so that his father could sleep.

1924. A distant relative, a small-town banker, acquired by foreclosure a farm he did not want. He proposed that Jones move on to it and run it for a share. It seemed to Jones like a good chance to get out of doors again and to get his growing family off the city streets.

That fall George Woodrow, aged six, was sent to the one-room country school two miles distant from the farm. The teacher, Miss Thompson, was a girl of eighteen or nineteen. She had graduated from high school and had one year of "normal training." After a year or two she moved on and another young girl took her place. The new girl wasn't a very good teacher either. She was a cousin of a member of the school board.

George Woodrow sat for a part of each of the following eight years under the instruction of a series of Miss Thompsons. He hardly learned to read. Certainly he never learned to write.

Meanwhile things were not going too well on the farm. The plan was that Jones, out of his share, was to make a payment on the farm each year. That usually did not leave much to live on. One year he managed to buy a team of horses—a good team, too. Less than ten months later one of the horses died. And so it went.

1929. Neither Jones nor his family understood just what was going on. Banks closed. The farm changed hands and the Joneses had to move. During the next five years they moved several times, each time to a poorer place.

The older children were now big enough to work on neighboring farms. They contributed something to the support of the parents.

One Year at High School

1932. In September, George Woodrow entered the high school at the county seat about seven miles away. He didn't do so well there. An outsider might say that his preparation had been inadequate. He wanted to play football. For that he was almost enthusiastic. But for school work as such he had no taste. Then, too, he was very sensitive. He discovered that clothes made a difference. Generous and open-handed by nature, he found out how cruelly snobbish the better dressed can be at that age. He stayed through the year. But probably no one was concerned when he didn't return in the fall. He was now fifteen and big for his age. He could find a job. He would have to. His parents couldn't support him any more. The family had done all it could for him.

1933. George Woodrow was not very well equipped to earn a living even in the best of times. And this was not the best of times. Choice of a lifework, they say, is one of the two most important decisions a fellow has to make. The other is marriage. Choosing his life's work probably never worried George Woodrow. If he worried it was over the more basic problem of finding any work at all.

Oh yes, he worked some. He did odd jobs on neighboring farms. For a while he and a friend delivered papers on a rural route. He hunted and trapped some and sold pelts. But good people who knew him began to say that he must be a shiftless sort, and added that of course you couldn't expect much, his family being what it was. And perhaps he was shiftless. At least between 1933 and 1940 he never had a real job.

No Answer in Religion

Religion? Oh yes, he went sometimes to the little church at the crossroads. One of the ministers, an ex-salesman, made somewhat of an impression on George Woodrow. Certainly for the first, perhaps for the last time in his life, he felt vague stirrings within him, a reaching out for life. But that was the temporary influence of one personality. Usually the uninspired Sunday school routines repelled him. Religion, he gathered, meant God doesn't like it if you enjoy yourself. This religion was exemplified in the musty barrenness of the church building which housed it.

He also discovered that the local Christians, most of them well established farmers of the neighborhood, had their own form of snobbishness—a smug, chilly snobbish-

ness that froze the sons and daughters of poor tenant farmers. They eased their rigid Christian souls sometimes by giving cast-off clothing to the Jones family. But they never let the Joneses forget their place. So the church did not reach George Woodrow any more than had the school.

Meanwhile George Woodrow had some thoughts of marriage. But even he could see that that was impossible. However, there was a girl. People said she was just the type you'd expect a fellow like that to pick out. Her family was no better than the Joneses. She and George went to barn dances now and then. Sometimes when he was working they were seen in taverns. Talk spread. "Isn't it terrible the way these people who hardly have enough to eat spend their money in taverns?" Soon there were rumors. "Well, what would you expect? Look at her older sister!"

If he'd only get a job and settle down, people said. "Anyone who really wants to work can find a job. Look at me. But these kids nowadays. They don't want to work. They want things handed out on a silver platter."

Meantime the Joneses were on relief. The talk continued. "Awful the way the government pampers these no-account people. Why, I offered that youngest Jones kid a dollar and a half a day and he wouldn't take it. Said he could make more on WPA. And him running around with that girl!"

1940. Great things were in the air. Huge plants were being built. George Woodrow went to St. Paul and got a job at forty dollars a week. Soon it was fifty, then sixty. Almost the first thing he bought was a second-hand jalopy. Then some clothes. Now he and the girl friend were seen more often in taverns. "Well, that's just what you might expect. When people like that do get money they throw it away."

Then one night there was a fracas of some sort. The kindly judge was a man of understanding. He suggested that George Woodrow might enlist in the army. George Woodrow did, June 1941.

1942. July. He went into action in the south Pacific. He served well. There was a Purple Heart.

From the time he entered the army his mother wrote him once a week. The girl friend, now working in a plant, wrote him almost every day. George Woodrow's letters were crude, considering the benefits he had received in the public school. Spelling and punctuation were beyond him. But he wrote some great things:

> October 1941. "Dear Mom, The army's not so bad. We have plenty to eat, plenty to wear and clean beds. . . ." (That's what first impressed him. No wonder. He had never lived in a house with running water, a bathtub, electricity or a furnace.)
>
> September 1943. "Dear Mom, When I come home I'll tell you all about it. It's not so bad. But sometimes I get awful homesick. . . ."
>
> August 1944. "Dear Mom, I guess I'm dumb. But I'm glad some people back there are trying to figure out what it's all about. Since the chaplain told us about some plans for after the war, I don't mind this so much. . . ."

1945. January 30. George Woodrow Jones died on the island of Luzon. I knew George Woodrow Jones.

I'm not sad today because he died.

I'm sad because he never lived.

Home Missions--What's Wrong?

By David and Alice Burgess

HOME MISSIONS in America need a thorough re-examination. The largest body operating in this field, and the most representative, is the Home Missions Council of North America. This is supported by 23 leading Protestant denominations and ministers principally to agricultural migrants, sharecroppers, Indians and defense workers. The main objectives of its national program are, first, to meet the immediate physical and spiritual needs of the underprivileged through a service- and church-centered program, and second, to educate employers and other community leaders to assume their responsibility toward these needy persons.

Lately, with the growing concern for social justice in the churches, a third aim of improving health, housing, and child labor and wage conditions has been added. Yet the first two aims have so dominated the program that, in practical terms, this aim for social justice has remained largely in the "statement-of-purpose" stage. As a result the social status, the living conditions, the hope for the future, and therefore the capacity for intelligent responsibility and true self-respect of those aided by the Home Missions Council program, have remained virtually unchanged. They are still grateful wards of society and Christian charity.

To date, in our opinion, this ineffectiveness has not been caused by financial pressure from the churchly rich or by any lack of good intentions on the part of the council's directors. On the contrary, this ineffectiveness arises because staff members have had an inadequate philosophy regarding their relationship to the dispossessed, the necessity for developing initiative and leadership among these people, and their definition of "religious" work. Each of these three factors involves primarily a question not of strategy but of basic philosophy. Each will be discussed in order.

Workers' Inadequate Philosophy

At present a staff worker is sent into a migrant community, for instance, to conduct a program of religious services, recreation and child care. He comes with the approval of the local employer, who may have made a contribution directly to the Home Missions Council for his support. The day laborers do not regard him as one of them, since he does not live in their type of shack

(with the exception of H.M.C. workers in government projects) or work with them in the fields or sheds. Instead they treat him as a program planner, a chauffeur when the baby is sick, a minister, a manager of the nursery—someone, in brief, who is hired to serve them. This creates an unfortunate attitude of dependence upon the staff member, if not a tendency for the workers to take advantage of him. Soon the home missionary, because of his lack of true identity with the people, finds himself cut off from them. He discovers that their loyalty and appreciation of his efforts are too often dependent upon the tangible, material benefits which they receive from or through him.

Fostering Dependency

Second, this type of program does not develop responsible leadership among the needy. For example, at Whitesbog, New Jersey, where for more than a decade the Home Missions Council has been operating a nursery for the children of berry pickers, the mothers of the community flatly refused to take any responsibility for the nursery though they were most vehement in their criticisms of the shortcomings in child care. Evidently, these women believed that the missionary staff workers were paid by the employer to serve them. (Since the employer used the nursery as a bait to recruit workers, they could hardly be blamed.) Each year these families have returned with the same expectant and demanding attitudes. Charity has been their curse.

This state of irresponsibility is further increased by the fact that a staff member of the Home Missions Council is instructed to concentrate his activities not upon developing aggressive leaders among the underprivileged but upon such tasks as interpreting the migrants to local service clubs and church groups so that local residents will feel and assume their responsibilities toward the migrants. Local churchmen are encouraged to visit the migrants' quarters, to contribute Sunday school material and to volunteer assistance in religious services. But here again the needy are ministered to as wards of charity. The gifts travel only one way. Little is said about the migrants' responsibility toward or contribution to the local community. The migrants are made to feel even more insignificant by seldom being represented on the church committees on which employers, merchants, ministers and government officials meet to plan for their welfare.

Relations with Employers

In addition, home missions staff members are instructed to educate the employer regarding his responsibilities for his workers. This means, in reality, that the words and actions of the missionary workers must be acceptable to the employer so that "the doors to service" (the employer's) will remain open to Christian labors. Little is said to indicate how low wages or bad housing may have caused the migrant to be indolent and cynical and a case for charity. If any employers have been educated through this compromising approach, we are unaware of it.

Employers do donate to the Home Missions Council, but often these gifts are made for some service to their employees which the employers should have provided in the first place. Recently The Christian Century reported that employers of migrants in northern New York were showing their sense of responsibility for their workers' welfare by making larger contributions than ever before to the state home missions committee. However, the report went on to say: "One unsolved problem is the exploitation of children. . . ." The implication was that the employers' sense of responsibility seemed to be confined to financial gifts so that church services could be held and remedial work done. But the continued existence of child labor emphasized that little or nothing had been done toward educating the employers.

A third result of the present philosophy of the Home Missions Council is that its workers avoid making a realistic analysis of the economic forces in America and so fail to adopt a Christian program in relation to them. In making this criticism we assume from the public statements of the council that the organization and its officials realize the unchristian nature of our present economy and are committed to the removal of such social injustices as make charity necessary. Yet from our experience a statement of purpose is meaningless unless the organization making it is willing to take necessary steps toward accomplishment of its avowed purpose. Here both the Home Missions Council and other church boards have failed.

Church as Employers' Tool

To understand what we mean, consider again that employer-supported nursery for berry pickers in Whitesbog, New Jersey, about which we were speaking a few moments ago. Here is a project well publicized in Sunday schools and ladies' societies. Despite the selfless efforts of dozens of staff workers for the last decade, housing conditions at Whitesbog have not been noticeably improved, the company has been convicted of innumerable violations of the state child labor laws, and its recruiters have "unofficially" advertised the existence of this nursery as a means of getting families to work at substandard wages. Here the church has actually been used by the employer to his advantage and the workers' detriment. This situation has been so notorious that it has aroused the active opposition of the New Jersey consumers' league and several labor unions.

Why did the directors of the Home Missions Council continue work at Whitesbog even though they were aware of these facts? They did so because it was judged more important to maintain social and religious programs than to antagonize the employer by an uncompromising stand against these bad living and wage conditions. Such a stand could have been backed up by the threat to remove the project unless the employer maintained certain minimal standards for his workers. But not only were the home missions officials unwilling to use their potential bargaining power for the workers' betterment; they discouraged their staff workers from aiding the berry pickers in using their only means to bring pressure for improvement by organizing and bargaining collectively with the employer. Undoubtedly the fact of the financial support

supplied by the employer had something to do with this policy.

Where then is the prophetic voice of the church at home today? The "long view," educational approach has so beclouded moral distinctions and blunted ethical action that the church, in the mind of the underdog, has no basic contribution to make in solving his pressing problems. To him the church is aligned with the interests which oppress him. He takes what he can from the church, but departs uninspired and untouched by the revolutionary message of Jesus Christ. Because the home branch of the church has never given him a vision of a better life, nor pointed out the practical means by which that vision might become a reality for him and his fellows, he is still a stranger to the church.

Home missions are at a low ebb. Recently, many young people coming up through their churches and the Student Christian Movement have volunteered their services and sometimes their lives for this work—only to find themselves assigned to charity-dispensing positions and muted when controversial economic questions arose. As a result they have resigned and sought less frustrating means of service. Will the hundreds of young people who, after the war, are ready to devote their lives to making America a more Christian land, follow the same path of experimentation, frustration and resignation? They will remain in home missions work only if the church reconsiders its duty towards America's dispossessed, and attempts to establish a new philosophy and program to aid them.

In another article Mr. and Mrs. Burgess will present their constructive proposals for change in home missions programs.

The Abbeville Case

By Eleanor Graham Nichols

SINCE September 1944 there has developed in Alabama a strain on Negro-white relationships which has received national attention. It has grown out of the "Abbeville case," the rape of a Negro woman by white youths. Numbers of organizations, among them the Southern Regional Council and the Southern Conference for Human Welfare, and countless newspapers and individuals have concerned themselves with this case. A "Committee for Equal Justice for Mrs. Recy Taylor" has been established with headquarters in New York city, and an Alabama committee of similar nature is being formed.

Numbers of southerners believe that justice has been thwarted in this case. The reasons given are many and varied. Some claim it is solely because the victim is a Negro. Others feel it is because it has been impossible for her to identify her attackers. It has also been suggested that she has "sold out." Some are convinced that a technicality of legal procedure is all that has throttled the operations of the law. In reality, the Abbeville case is a tangled complex of most of these factors.

Southern Sensitiveness

Reports published by various groups have contained discrepancies which, though of minor character, have added greatly to the confusion. Resentment against "outside interference," particularly from the north, has created an undercurrent of tension which may by now have rendered the problem incapable of solution. It is difficult to distill the truth from a situation which quickly became complicated by racial animosities, sectional pride, and an air of censure and superiority on the part of some outside agencies of allegedly radical nature.

Southerners, even the most liberal, are sensitive to criticism from above the Mason and Dixon line. In part, this is because there has been too much criticism and so little commendation. In part, it is because southerners cannot but be aware of many instances of social injustice in the north. They feel that the north has enough problems of its own to engage the concern of socially conscious individuals and groups there. But more than from either of these causes, their sensitiveness arises from the feeling that the south has more socially alert people and organizations to grapple with its problems than it is ever credited with having. The south is weary of being looked upon as *the* problem child of the nation and as having no interest in solving its own social riddles. In spite of grievous sins, the south not only wants to but can deal with its own injustices; and it not only can but has, to an admirable degree. That, however, is another story.

The Case Examined

With all this in mind several organizations and many individuals have examined the Abbeville case in order to see what Alabamans might do to remove the stigma it has brought upon the state. As conference secretary of Christian social relations in the Woman's Society of Christian Service of the Alabama Methodist conference, I was asked by the Southern Regional Council and my jurisdictional superior to investigate the incident. A trip to Abbeville to get local versions of the story, admittedly based on hearsay, was followed by an interview with the Henry county solicitor who handled the case, and that by a talk with the victim herself. In addition, I have read reports issued by several organizations and newspaper accounts of the occurrence and its legal aftermath. I do not claim to be in possession of every fact or omniscient as to the significance of those I have, but from what I have been able to gather the following story emerges:

Around eleven o'clock on the night of September 3, 1944, Mrs. Recy Taylor, young Negro mother of a two-year-old child, was walking home from church accom-

panied by an older Negro woman and her son. A car passed them two or three times, then stopped. Its occupants claimed to represent the sheriff and charged Mrs. Taylor with cutting a white man in another community earlier that evening. Despite the protestations of the older woman that Mrs. Taylor had been with her throughout the day and evening, the self-styled deputies forced her into the car at the point of a gun and drove away. Instead of taking her to the sheriff, they rode in another direction for a short distance and, holding her at gunpoint, six youths attacked her.

Meanwhile, Mrs. Taylor's companions enlisted the aid of a white man who lived near by, and he, with Mrs. Taylor's father, unsuccessfully sought the sheriff. In time they secured the deputy sheriff, who found Mrs. Taylor near the white man's home shortly after the boys released her. Her description of the car led to the arrest of one youth whom she identified partially by his clothing. The boy swore and denied her allegation. He was the only suspect ever brought before her for identification. No names were mentioned in her presence during the assault, and she has been unable from the first to give any fuller aid in identifying her assailants. She is certain that the boys had a gun and that six attacked her, and she was able to describe the car, but that was all. She was not threatened or bribed not to identify. None of the boys was known to her before the crime was committed.

Investigation Requested

The first youth apprehended allegedly confessed later and implicated others, all minors, but he was released under bond the next day. In October the regular grand jury examined the case, but returned no indictments. It was then that interested groups and persons began to request the governor to investigate the whole affair. Residents of Henry county have insisted that they would have taken care of it if outsiders had let them alone. They did take care of it in their own way, but socially conscious persons are not satisfied.

Alabama law demands that a grand jury in the county where a crime is committed indict the suspect before a case can be tried. The whole matter, consequently, hinges on an initial action by the grand jury. Governor Chauncey Sparks called for a thorough investigation, which was conducted by agents of the attorney general. Their findings included facts that should have led to indictments. Attorney General McQueen divulged that one boy agreed that the woman's story was true, two denied being present, and the others insisted they had paid her. A seventh boy, younger than the others, was involved but was not accused of attack. Some Alabamans feel that such testimonies amount to confession. An occasional person tries to dismiss the whole matter by declaring it merely a commercial proposition, but few persons would seriously assert that a prostitute has to be procured at the point of a gun. Mrs. Taylor insists that none of the boys made any effort to give her money. The names of the boys are known to everybody, and many feel that they are guilty of the crime, but a second grand jury, called at the governor's request, still returned no indictments. Obviously the governor and attorney general deemed a trial in order, or they would not have asked for the second hearing.

The matter rests, then, on citizens who constitute grand juries in Henry county. The onus is not upon the state as a whole, since the governor and the attorney general took all the action open to them. The onus is not upon individual citizens of the state, for Governor Sparks received more than one thousand communications, many of them from Alabamans, urging that he investigate the case. Many interested persons are church members, although no church has taken action as such.

The Demand for Justice

The Committee for Equal Justice for Mrs. Recy Taylor issued a pamphlet which stated, "They must be punished according to Alabama law. . . ." But it is Alabama law which has blocked the trial process. It is unfortunate that legal technicalities can protect suspected criminals, but it is not the first time this has occurred in our nation. It does not further the cause of justice to cry that the abduction of Mrs. Taylor was "nazi-like" or that the handling of the matter was fascist. It is absurd to suggest that the boys were impelled by motives of political or social philosophy. Such name-calling is more likely to block future action by recalcitrant grand juries than anything else. Mrs. Taylor stated in my presence that the deputy sheriff and the county solicitor appeared interested in having her case handled justly. The governor saw to it that a second presentation of the facts was made to the grand jury, and many individuals have registered vigorous protests. But the matter rests finally with the Henry county grand jury.

Technically, there is no discrimination against Negroes in the law itself. The discrimination which arises is a subtle, elusive force, the product of mass prejudice and a psychology which has tenacious roots in the far distant past. It is an almost unconscious, tacit agreement on the part of white persons to protect the white man involved in any case. It is virtually impossible to put a finger on it, and white people will deny its existence with sincerity, but the force is there, coloring every contact between the races. It is much harder to combat than outright discrimination in the law would be, but it is discrimination, nonetheless.

Racial Discrimination

If anyone doubts that there has been discrimination in the Abbeville case, let him compare it with the Scottsboro case. In the former, a Negro mother, living with her husband, her character vouched for by Negroes and whites, was attacked on the way home from church by six white youths. In the latter, white prostitutes were assaulted by a group of Negro youths. No one can deny that the state of Alabama prosecuted the Scottsboro case with the greatest vigor. Had Mrs. Taylor been a white attacked by whites, or a white attacked by Negroes, the assault would have had a far different sequel.

The best procedure for concerned persons to follow would be to reveal their interest to the governor, at Montgomery, Alabama, and request that he reopen the

case. Enough pressure of public opinion would doubtless bring about this action, for it was public opinion that led the governor to his former attempt to secure justice for Mrs. Taylor. Further insistence on the part of the governor would surely persuade the citizens of Henry county that indictments are demanded. Should Alabamans, and particularly residents of Henry county, still prove intent on letting the matter drift into oblivion, they would then no longer have any valid objection to outside agitation. Such outside concern would be warranted and desirable, for this case should be considered justly, because it is symptomatic of a fundamental weakness in our democracy, a spot of decay which may infect our whole democratic structure.

Alabama is but a minute segment of the world or even of the nation, and if the Abbeville case had no significance beyond the boundaries of the state it would not deserve national attention. Actually its implications reach into many phases of human life and around the whole globe. For one thing, it has a bearing on the problem of juvenile delinquency. The danger in allowing the perpetrators of such a crime to go unpunished is not to be ignored. Judged even from the standpoint of selfish white interests there is danger, for unchecked criminality among Negroes and against Negroes may in time spill over into white society. If womanhood is to be revered and protected in one group of citizens, it must be in all, or the protection will prove exceedingly flimsy.

The most far-reaching and important implication of this case, however, is its bearing on the whole tremendous question of the survival of democracy. Millions of our men, black and white, are engaged in battling a force which says some men are born to be masters, some to be slaves, some to hold in their hands the destinies of beings of other blood. We abhor this philosophy; we condemn nazi treatment of subject peoples and of the Jews. We think of ourselves as the champions of Christian democracy, the supporters of the "common man." But we cannot be champions of democracy so long as there is one whit of discrimination against any minority group in this country. Our protestations will be an echoing mockery.

There is a story which tells that when a mortally wounded American Negro lay dying on some Pacific island he asked a buddy to inscribe on the marker over his grave the words: "Here lies a black man who died fighting the yellow man for the freedom of the white man." Freedom is doomed to short and bitter existence unless it is freedom for all mankind. A democracy in which a wronged individual is unable to secure justice because of his color cannot speak compellingly to the subject peoples of Europe and Asia, nor can it justify the death of thousands of its sons on the battlefield.

BOOKS

The Expansion of Christianity

ADVANCE THROUGH STORM. VOLUME VII OF A HISTORY OF THE EXPANSION OF CHRISTIANITY. *By Kenneth Scott Latourette. Harper & Brothers, $4.00.*

WITH THIS volume covering the period from 1914 to 1945, "with concluding generalizations," Professor Latourette brings his great undertaking to a worthy conclusion. If the word "monumental" were not so often applied to oversized works of much less bulk, scholarship and importance than this, it might well be used to describe this seven-volume series. I feel less disposed to review this final volume than to join with the author in celebrating its publication. His feelings on the completion of the gigantic task must have been comparable with those of Gibbon when he wrote the last paragraph of the *Decline and Fall.* This is a greater work, as well as a bigger one—less rhetorical and more soundly historical; and it deals with a living theme, not a dead one, with the rise and continuing expansion of something, not the decline and fall of something. But its sheer bulk would be formidable, even if its quality were less admirable. At a rough estimate, it contains 3,500 pages, one and a half million words, 10,000 footnotes. This is church history on the grand scale, like Neander and Schaff.

There is an advantage in selecting for exhaustive treatment a single aspect of the history of Christianity, in this case its expansion, as other scholars have chosen to trace the development of doctrine, or worship, or institutions. Only so can the special body of subject matter be studied and exhibited with the fullness of detail that thorough scholarship requires. But I must also record the impression that the specialist in expansion (meaning, specifically, Professor Latourette) is more successful in setting his special type of material in its proper context in relation to other aspects of Christian history than the specialists in other fields, such as Christian thought and institutions, have generally been in remembering that the expansion of Christianity is a process closely related to their special subjects. He had always to keep in mind such questions as these: What was this Christianity that was penetrating into such a country at such a time? How did it differ from the Christianity that was carried to other countries at other times? How did the controversies or the special enthusiasms of the "home churches" at a given period affect the dynamic or the methods of their programs of expansion? And what effects did missionary work have upon the temper and outlook of the churches that supported it? There must also be consideration of the effects of changing social and economic conditions, of intellectual movements, and of wars and revolutions upon the older Christian countries, because these things condition the spread of Christianity from its long established bases. This last item becomes particularly important in the years covered by the present volume.

This volume on the period of and between the World Wars opens with chapters describing the movements which gave the age its distinctive character and the processes by which Christianity spread during these years, and closes with a summary of these three decades, a 50-page summary of the whole nineteen hundred years (this might well be reprinted separately), a comparison with other religions, and a concluding chapter, of which the title of the book might be considered the text, affirming with chastened optimism that the curve of Christianity's spread and influence is still sweeping onward, outward and upward. Between these

opening and closing sections are eleven chapters telling of Christian expansion on all five continents and the islands of the sea.

Aside from the mass of factual information in these volumes—far too great a mass for any one head to hold at one time—there is a cumulative demonstration that the "history of missions" is an integral and indispensable part of the history of Christianity. Our study and teaching of church history has, in general, been done with too small maps. We need more globes in our classrooms and studies, even if we have to dispense with some parish maps to make room for them. Professor Latourette has performed an invaluable service not only in compiling, arranging and interpreting a vast quantity of data concerning the spread of Christianity, from the original "Go ye" to the latest prewar penetration of a New Guinea jungle, but in writing a monitory *"amplius"* across all our ideas of the history of our religion.

W. E. GARRISON.

Books Received

The Ghostly Lover. By Elizabeth Hardwick. Harcourt, $2.50. (To be reviewed.)

Dasha. By E. M. Almedingen. Harcourt, $2.50. (To be reviewed.)

Public Relations for Churches. By Stewart Harral. Abingdon-Cokesbury, $1.00. "Public relations" means more than publicity. It means winning good will and the establishment of favorable attitudes. For a church, this requires first of all being the kind of church toward which the community can be reasonably expected to respond favorably. Though the author realizes that "public relations" begins at home, he devotes his attention chiefly to what may properly be called publicity, in a broad sense. The discussion includes relations with the press, church advertising, the making of "contacts," and the use of radio, telephone, printed matter and direct mail. The phrase, "selling religion," has odious implications, but it denotes an activity that is really needed even though it is an ugly phrase. Mr. Harral avoids pressing the commercial parallel too far, but he discusses practically and helpfully that phase of the church's work and the minister's responsibility.

Pastoral Work, A Source Book for Ministers. By Andrew W. Blackwood. Westminster Press, $2.00. The author has had extensive pastoral experience and is professor of practical theology in Princeton Theological Seminary. He discusses the responsibilities and opportunities of the pastor, the planning of pastoral work, the wife's part, calling, ministering to the sick and to the bereaved, winning children, use of the Bible and of prayer, counseling in cases involving special problems, and community service. A bibliography is appended to each chapter. The book is not what would be called a "source book" in the ordinary sense.

Prayer and the Service of God. By Daniel T. Jenkins. Morehouse-Gorham, $1.50. Designed to meet the needs of people who ask, "Why pray?" and those for whom prayer is difficult.

The Bible Speaks to Our Day. By George Barclay. Westminster Press, $1.00. The former moderator of the Presbyterian Church in England gives modern application to some selected teachings in Old Testament history and prophecy and in the New Testament, stressing the need of the spiritual factor in any program of postwar reconstruction and the requirement that there shall be better men if there is to be a better social order.

Halcyon Interlude. By Kenneth Y. Shoson. Dorrance, $1.75. Sonnets on nearly a hundred great Americans, and other verse.

G. I. Nightingale, The Story of an American Army Nurse. By Theresa Archard, Captain, A.N.C. W. W. Norton & Co., $2.50. The army nurse has been highly and deservedly praised, but the story of her life at the front has been told only in detached episodes and generally from a point of view other than her own. Captain Archard, who had been in the army for a year before Pearl Harbor and re-enlisted the day after, gives a nurse's-eye view of the experience. As in every other personal narrative, the data are rather narrowly limited, for any one person's story is only one thread in the complex fabric of war. This nurse was with the first wave in the invasion of North Africa and then of Sicily. She does not profess to paint an over-all picture, but she gives a lively account of what she saw and did and of the conditions under which she and her companions lived. It was "no life for a lady," but the nurses stood up to it, not because they were less than ladies but because they were a great deal more.

Outline Studies in Mark. By John L. Hill. Abingdon-Cokesbury, $1.50. A devotional and practical interpretation, by a highly intelligent layman, of what may be called the layman's favorite Gospel. Mr. Hill has been active in Y.M.C.A. and other religious and civic work, and for many years has taught a large Sunday school class, his addresses to which are broadcast by a Nashville station. It is a good sign when the book editor for the Southern Baptist Sunday School Board writes a book that is issued by the great Methodist publishing house.

Land that I Love, The Escape of a Nazi Youth. By Irene LaWall. Wartburg Press, Columbus, Ohio, $1.00. This story of a nazified German boy who, through a series of strange but plausible events, found himself in America and learned to love the ways of liberty and peace, is a well written story calculated to mollify the blind bitterness of youth and cultivate love of America and what it stands for. The difficulties involved in the re-education of Fritz, even in America and with the aid of the Boy Scouts—who are collectively the real hero—do not suggest that the re-education of millions of Germans in Germany will be an easy task. But the story hints at the spirit in which it must be undertaken.

George W. Truett, A Biography. Revised edition. By Powhatan W. James. Macmillan, $2.00. When the first edition was published in 1939, Dr. Truett had sufficiently rounded out his life-work to justify a biography, but he lived five years after that and added to his record much that a final biography must include. This new edition includes a chapter covering these years.

CORRESPONDENCE

Our Dreams Were Too Rosy

EDITOR THE CHRISTIAN CENTURY:

SIR: Martin Schroeder's "The Births of a Nation" is thought-provoking. As chairman of the council of churches committee on church Sunday schools in this city, which embraces about 350 churches and their schools, I am appalled over the situation. Two facts, I think, stand out, which should be considered but which rarely if ever enter into our thinking:

1. We have inherited too many individual parishes. From reading something like 20,000 of the letters of the American Home Missionary Society collection housed in the Chicago Theological Seminary, I know that the missionaries from 1826 to the Civil War believed that this country's population would be much larger than it now is, and that they had to build for the future—a future which never came. A very intelligent, highly trained, practical and successful missionary on the frontier, located in young Chicago, foresaw a population of more than 30,000,000 persons in the state of Illinois by 1934. Consequently he had to help locate many churches in strategic positions. Succeeding generations, with convictions of loyalty to the past and devotion to their denominational faith, have struggled along to keep those institutions functioning. Just to keep doors open has sapped a lot of vital energy, leaving little opportunity to do the more important job of building Christian character.

2. From my reading of history, I cannot help but be impressed with the fact that the era between the close of the Civil War and the beginning of World War I was an unusual one in the history of the church in this country or in any country. It was, perhaps, the greater half of Professor Latourette's "Great

Century." The years of scant achievements, especially since about 1928, are much more normal in Christian history than our golden age of the half-century ending about 1914.

Has not the time come when we should get down to realities? If our fathers founded parishes on a scale which was not justified, ought we not to know it, to admit it, and to replan our work in line with these realities? And if we are mistaken about the norm, is it not wisdom to find out what the real norm is?

St. Stephen's Episcopal Church, Gordon A. Riegler.
Cincinnati, Ohio.

Practical Christianity

Editor The Christian Century:

SIR: Do you suppose the churches of America could persuade the government to allow men of good will to surrender valid ration stamps, the goods represented by them to go for relief of suffering in other lands? Shipping space might be provided by shipping soft drinks in concentrated form, or permitting members of the armed forces to designate their share of shipping space now used for alcoholic beverages to be used for such a purpose.

Presbyterian Church, Howard Osborne.
Sidney, Neb.

The Taxpayer is Fighting

Editor The Christian Century:

SIR: In bringing my Christian Century reading up to date, I find a letter from "A Puzzled Subscriber" in your issue of March 21, concerning his failure to understand how you as a Christian can support the war; to which you append a reply to the effect that you are supporting your country in the war for the same reason that he is.

It is true that a conscientious objector who pays taxes, directly or indirectly, is supporting a war if one is in progress. But could any government wage war with such a minimum of cooperation from its citizens?

South Orange, N. J. James M. Boyd.

[Obviously, the answer is No. A government could not wage war if its citizens refused to bear arms, even though they paid taxes. And no government could go to war in the first place if its citizens refused to give more than this "minimum of cooperation." But our nation has gone to war and is now engaged in fighting it. All its citizens—pacifists and non-pacifists—are fighting in it. They have no choice in the matter except to choose whether they shall fight on the side of their country or on the side of the enemy.

However, it should be added that the payment of taxes to send and equip other men to do the fighting is no mere "minimum" of cooperation. Paying taxes is as essential to the war effort as bearing arms. No government could go to war if its citizens refused to pay taxes to support it. The pacifists who are paying taxes—not to mention their many other kinds of support—are supporting their country in the fighting as truly as their non-pacifist fellow citizens are doing. It seems strange that they have no "conscientious objection" to the sending and equipping of other men to do the fighting for them. Should they not refuse to pay taxes and take the consequences, as their young men refuse to bear arms and take the consequences? Is it quite fair for pacifists to let the whole brunt of practicing their doctrine fall upon the few luckless pacifists who come within the draft age?—The Editors.]

From a Veteran

Editor The Christian Century:

SIR: I feel impelled to protest once more against the bombing of non-combatants in the enemy countries, and especially against mass or obliteration bombing. Our only excuse is that our enemies in Germany did it first. Where is the Christian conscience of the nation? Why do we allow such fiendish atrocities to continue without a tremendous surge of popular protest? Have we all become sadistic?

In addition to the moral and humanitarian reasons for not bombing civilian men, women and children, which are by far the most important, two other reasons are worth considering. The first is strictly a military one. That such bombing is a military necessity or even expedient from a military standpoint is absolutely denied by some military experts. I most emphatically believe it to be a bad tactical blunder. When we obliterated the working class residential sections of Hamburg how many opponents of nazism and friends of democracy did we kill and maim? When we bomb Tokyo we may be killing Kagawa and other Japanese Christians.

The second minor reason concerns the future. Are we not engendering hate which will react against us? How can a mother see her innocent child crippled and perhaps condemned to suffering for life without feeling hatred toward those who were the cause?

I am a layman, veteran of five major engagements in France during World War I, with eleven years of service in the army.

Waukegan, Ill. Paul F. Albright.

Opportunities for Negro Nurses

Editor The Christian Century:

SIR: In your issue of April 18, under a Boston news date line, the statement was made that no hospital in Massachusetts would take a Negro girl into training. The Massachusetts State Nurses' Association informs me that there are at least five hospitals in the state willing to take Negro girls, and I personally know of two which have done so for a long time.

I myself, in this hospital (all paying patients), have repeatedly employed a colored nurse, one very dark-skinned, as special nurse with private patients. I found no difficulties of any sort about doing so. The patients were satisfied, the other nurses treated her as an equal, there was no protest from the doctors.

Pratt Diagnostic Hospital, Minnie Goodrow, R.N.,
Boston, Mass. Superintendent of Nurses.

Simple Solution

Editor The Christian Century:

SIR: If the San Francisco conference will do one simple thing and then adjourn—viz., abolish military conscription everywhere, now and for all time—the delegates will come nearer their purpose of establishing enduring peace than through any other plan that may conceivably be proposed. Take the convenience of conscripted armies away from our rulers at home and abroad, and they'll be compelled to find peaceful means of resolving their quarrels; and not until then.

Tacoma, Wash. Stanley T. Shaw.

Anticipating History

Editor The Christian Century:

SIR: Your editorial on the passing of President Roosevelt is all very true, so far as its statements are concerned. Of course any man in public life "belongs to history" when his life is ended. You have labored over the obvious in saying that. But, by the same token, you have failed utterly of any glimmer of appreciation of a great man who has passed from among us. In the very same issue in which you carry an account of the nazi barbarities laying waste their own country you still cannot even give credit to the man who saw that such people must be stopped. In the issue which bears the date line "April 25," you can give but a grudging acknowledgment to the President's plans for the San Francisco conference.

Save your face if you like by your smug aphorism, "Now he belongs to history." But the millions of common folk who lined the route from Warm Springs to Washington and Hyde Park had every one of them a finer appreciation of a great President than you have ever shown.

Congregational Church, Frederick A. Meyer.
Rockville Centre, N. Y.

NEWS *of the* CHRISTIAN WORLD

Y.M.C.A. College Involved in Row

President of Chicago Institution is Ousted—Plan New School Without Race or Class Barriers

CHICAGO, April 27.—Central Y.M.C.A. College here is caught in the midst of a storm of hurricane proportions. President Edward J. Sparling has resigned or has been forced out, depending on who tells the story. Fifty-eight of the 98 members of the faculty have also resigned to date. The high school department of the institution has voted to remain with the Y.M.C.A. while a meeting of 450 college students voted to follow the resigning faculty members with only four dissenting votes. A student resolution charges that "years of disagreement between a reactionary governing body and a liberal faculty have finally come to a head." President Sparling and Dean Wayne A. R. Leys are planning the formation of a new school, probably to be named Roosevelt College, and are said to have the financial backing of Marshall Field and the Rosenwald Fund.

* * *

Faculty Support Sparling

What is the cause of this dispute? On April 9 the faculty voted 62 to 1, with 4 persons present not voting, asking for separation of the college from the Y.M.C.A. This was in accordance with the recommendation of George A. Works, educational authority who in 1943 surveyed the college at the request of the trustees, who then ignored his advice. On April 23 the faculty approved 49 to 15 a series of resolutions stating that "the real cause of Dr. Sparling's dismissal was a desire to impose racial discrimination upon the student body and limitations upon the academic freedom of the faculty and staff. . . . There is a record through the years of negativism and uncertainty in the attitude of certain members of the board and the Y.M.C.A. toward the college. . . . The faculty lacks the confidence of the board." The only means of repairing the damage, the faculty declared, "lies in merging the college with the new institution."

* * *

Race Discrimination Is Charged

The student body of some 2,400 is said to be about 25 per cent Jewish. It also includes about 400 Negroes. Board members maintain that the board has never acted to impose racial quotas. In his letter of resignation, Dr. Sparling charged that "members of the board, individually, tried to influence me to bring about a change in the entrance policy, limiting certain minority groups, particularly Negroes." Board members say this is a smoke screen. Dr. Sparling's champions point out that the physical education program of the school was discontinued in 1936 because the Central Y.M.C.A. refused its physical education facilities to Negroes. The reply to this is that the Y.M.C.A. physical training facilities were inadequate for the school, regardless of race. Advocates of the new school, which has set up its offices at 11 S. La Salle St., give as an important reason for its organization the opportunities it can offer to the returning Negro veteran in a city most of whose schools impose racial restrictions.

* * *

Board Claims Dictation

The Y.M.C.A. directors govern the Central College through a board responsible to the association. The Y.M.C.A. subsidy is $24,000 a year. The board of the Y.M.C.A. has been adverse to having the college secure endowment, although the school has grown phenomenally during President Sparling's nine-year administration. Spokesmen for the board declare that the president was dismissed solely because he was incapable of working with his board of directors. They cite as proof his dismissal of a member of the faculty without consultation with the board after a faculty committee had reviewed the faculty member's qualifications and found them deficient. Another item is that the president presented the last budget of the college without clearing it with the budget committee, although it carried salary increases totaling $30,000. They admit that the report of Dr. Works commended the school on "the caliber of the faculty [and] the democratic manner in which faculty members participate in determining academic policy."

* * *

Academic Freedom An Issue

The question of the limitation of academic freedom has been involved in the controversy for some time. Two recent instances are criticism by the board of Dr. Sparling's membership in a citizen's committee supporting the grievances of labor during the Montgomery Ward strike and the refusal of the board to accept an offer of funds from a Chicago industrialist to start a labor institute at the college. Dr. Sparling had advocated acceptance. The board held that the institute would be too strongly pro-labor. In July 1944 the board appointed a committee to inform the staff and faculty how far they could go in discussing controversial subjects. The committee never met. Now the college board has asked three university presidents to advise it on the educational needs which should be served by the college and has asked Dr. Works to return to help it unscramble its very involved problem. A committee of the church federation, the council of social agencies, the Jewish charities and the Negro community has been asked to probe the racial angle. The board has promised to make public the findings of these groups.

CHARLES LESLIE VENABLE.

Methodists to Sponsor Work Camps in Michigan

Two work camps are planned for this summer by the Methodist Youth Fellowship for Michigan, one at Adrian College, the other at Pine Brook Farm.

Minister Helps To Prevent Lynching

Blocks Path of Men Pursuing Car of Sheriff Leisurely Removing Negro to the Montgomery Jail

BIRMINGHAM, ALA., April 25.—On a recent Saturday evening in the little town of Ramer, 25 miles from Montgomery, a drunken Negro hit a white man in the face with a piece of wood; five days later the victim died. Arthur Carlton, young Methodist minister appointed to the Ramer charge last November after his graduation from the Duke University divinity school, learned what had happened when he went to the local café that Saturday evening to eat his supper. He went at once to the doctor's office where the victim was being treated and offered his sympathy to the family, members of which belonged to his church. Presently returning to the street he saw groups of men in serious conversation. The Negro had been caught by the deputy sheriff, and it was reported that the officer and his 18-year-old son were taking their time about leaving for Montgomery with their prisoner. They had driven to two or three filling stations looking for a coca cola, leisurely chatting with friends on the way. Carlton had advised that the Negro be rushed to Montgomery jail, but he could see that the deputy was delaying matters so that a lynching party could be organized.

* * *

Angry Men Follow Minister's Car

Finally the deputy and his son drove out of Ramer with the Negro. The courageous little pastor (Carlton is a small man) got into his own car and pulled in behind the officer. Soon a car with four men in it drove up behind Carlton and tried to pass, but the minister recognized the men and held the road. After a time the men turned back. Evidently they knew who it was that was blocking the road. Two days later the high school principal came to the preacher, told him of the feeling against him for what he had done and advised him not to stay in town over night. Ignoring the rumor and the advice, Carlton spent the night in his home. But the next day two or three other members of his church warned him that he was endangering his life by remaining in Ramer.

* * *

Governor Commends Preventive Action

The following day Carlton went to Montgomery and in company with a Methodist pastor there conferred with Gov. Chauncey Sparks. The governor offered to do anything in his power for Carlton's protection. It is reported that he also wrote a letter to the school principal saying that the young minister should be commended rather than condemned for preventing a stain on the record of the state. The bishop and the district superintendent have transferred Carlton to the Columbia charge near Dothan. Your correspondent has heard that the FBI was informed about the affair

and has been investigating, but no report of this action has been made public.

* * *

Baptists' Crusade to Include 'Possum Hunts

Southern Baptists, who are observing their centennial this year, are advocating various methods of reaching their goal of $1,000,000. Speaking in Atlanta recently, the director of the crusade, M. E. Dodd of Shreveport, La., said men's groups will sponsor 'possum hunts or coon hunts and invite non-church members to attend. After the hunt they will gather around a campfire for an evangelistic service. The women will have lawn parties which will end with evangelistic services in the late afternoon.

* * *

All-Negro Jury Sits in Jefferson County

In March, for the first time since Reconstruction days, an all-Negro jury was chosen in Jefferson county (Birmingham), reports *Alabama*. The magazine says the jury "listened closely, deliberated seriously, responded with dignity and the right touch of deference when addressed by the judge and lawyers as 'members' (not 'gentlemen') of the jury." Ministers, laborers, steelworkers, a miner and a railroad switchman were included on the jury. The magazine carried a picture of the group that covered the entire three columns at the top of one of the pages.

* * *

And So Forth

On April 20 the Alabama temperance alliance held a convention here looking to the presentation of a state-wide liquor referendum bill and an anti-liquor advertising bill to the state legislature, which opens May 1.

The Methodists of the two Alabama conferences set out in February to raise $710,000 in the denomination's "Crusade for Christ" movement to rehabilitate areas devastated by war. When the campaign closed at Easter, almost $900,000 had been raised.

An editorial in a Birmingham daily calls "shocking" the statement made by Paul V. McNutt of the War Manpower Commission in Chattanooga the other night, when he turned aside from a prepared speech to say that he favored "extermination of the Japanese in toto." The Birmingham editor says, "McNutt knows that the American people will not lend themselves to a program of exterminating the Japanese people, the German people, or any other people. What is the point, then, of talking in this style?"

ACTON E. MIDDLEBROOKS.

C.O.'s Starve to Test Restoration Diets

One of the most dangerous and significant of the medical experiments in which Civilian Public Service men are taking part is the "starvation" project at the University of Minnesota, where for six months 45 volunteers are being systematically starved until their physical condition parallels that of the most severe cases of starvation in war-swept countries abroad. Following this ordeal, they will be fed various test diets. The data thus obtained will indicate the best method of restoring to normal health people suffering from the bodily and mental ravages of malnutrition or near-starvation.

France Not Ready For Turn of War

Returning Prisoners Find Nation Unprepared to Receive Them—Political Debates Intensify with Peace

PARIS, April 13.—What may prove to be France's greatest problem in this century has suddenly become urgent with the return of tens of thousands of men and women liberated from nazi prison camps. The terrific speed of the Allied advance freed these people before their country was adequately prepared to receive them. It is estimated that the nazis held more than 2,500,000 French war prisoners, hostages and political deportees. Some months ago a special ministry headed by Henri Frenay, young resistance leader who had himself been a prisoner of the nazis, was set up to deal with the problem. But the slowness with which official organizations were coordinated, together with difficulties of supply and transport and what appears to be a lack of organizing ability on the part of the ministry, have necessitated the adoption of radical last-minute measures.

* * *

Slave Laborers Are in Tragic Condition

I have spoken with some of the returnees, particularly those from the dread slave labor camps. Emaciated men with stricken eyes have told me of being tortured in the early days of the occupation by their own fascist compatriots, then handed over to the Germans for further torture. They have lived through agonies and seen sights which will haunt them for the rest of their lives. I have visited homes where the absent ones are awaited eagerly by struggling, ill fed, ill clad families. Some of the prisoners are returning to a France they left as much as five years ago. In the meantime they have been cut off almost entirely from news of their country or of the rest of the Allied world and have been subjected to nazi propaganda about their own nation. Most of them are in shockingly bad health. Many are returning to find their homes destroyed, their jobs gone, their families wiped out.

* * *

Local Officials to Deal With Problem

In view of the urgency of the situation, General de Gaulle recently granted local authorities full power to take any measures they see fit to deal with the problem. In Lyons, Government Commissioner Leon Farge has requisitioned every building for the returnees and ordered every doctor and nurse to serve where the need is greatest. Political parties are rallying their members to give food, clothing and money for other members who were deported for their political opinions and are now returning. Foreign welfare organizations, the Red Cross and UNRRA have offered their services, but France alone can help these returning victims of fascism to continue at home the struggle they have waged abroad.

* * *

Prominent Churchmen Are Freed

Among other prisoners recently released by the American armies were Bishop Stokums, senior auxiliary bishop of Cologne, and Cardinal Hlond, primate of Poland. Bishop Stokums was found hiding in a home for the aged to which he had gone when his opposition to the proposal to make of his cathedral a nazi monument forced him to flee to escape the Gestapo. Cardinal Hlond has just reached Paris after his liberation from "forced residence" in Wiedenbruck, Westphalia. He had been imprisoned first in Paris, then in Bar-le-Duc, and finally in Germany. He intends to visit the Vatican in the near future.

* * *

Debate on Aid to Church Schools Continues

The dispute between advocates of "confessional" schools and those favoring lay schools for the children of France is being kept alive by the Communist party, which accuses the church of planning to obtain political power by exerting influence on elementary education. A recent public opinion poll showed that Paris preferred the confessional type of school by a 61 per cent majority, while the provinces strongly favored the policy of maintaining one lay school for all children. In general, it may be said that the left-wing parties, the younger voters and all workers favor the lay school, while right-wing parties, employers and the wealthier citizens favor the confessional type.

* * *

Criticism of Allies Persists

A fifth-column campaign to persuade the French people that the Allied armies are bleeding the nation dry and that Great Britain is not only doing nothing to help France but is actually taking the country's produce across the channel for British consumption has been counteracted somewhat by visible proof that Allied food, transport and raw materials are arriving to aid French civilians. Official statistics published in the newspapers have shown that both Great Britain and the United States are making every effort to supply France's most urgent needs. However, it is still hard to convince many Frenchmen who seem entirely out of touch with reality that war needs come first and that the whole of Europe is one vast supply problem for the Allies.

JOSE SHERCLIFF.

Urge Provision for World Children's Agency

The Save the Children Federation and the Canadian committee of the Save the Children Fund of Great Britain are supporting a proposal to include within the pattern of the permanent United Nations organization, provision for a special agency to deal with the welfare of the world's children. The proposal has been placed before the United States state department and the prime minister of Canada.

Moscow Church Music Concert Includes Soviet Anthem

The concert of Russian church music given in the Moscow conservatory in honor of members and guests of the General Council of the Russian Orthodox Church, according to the Soviet information service, included church songs by the patriarchic choir, a performance of Tchaikovsky's "1812 Overture," and, after a sudden special announcement of new victories by the Red army, the Soviet national anthem.

Reports Vitality In Dutch Church

Harvard Professor Returns with Story of Respect Accorded Clergy for Courageous Words and Deeds

BOSTON, April 27.—J. A. C. Fagginger Auer, professor of history at Harvard, has just returned from his native Holland. "The church in Holland," he says, "has proved its worth because it has supported the common decencies of life. The churches now are filled to the point where there is no standing room left, just for the simple privilege of hearing a courageous man proclaim from the pulpit or from the altar steps that certain things are eternally right and other things eternally wrong. It is due in no small measure to the influence of the churches that so many Jews have escaped with their lives. The church has insisted that defenseless Jewish citizens be protected, and I have heard many stories of Jewish men, women and children remaining hidden for three years or more in attic rooms and sharing with their protectors the little they had." Dr. Auer points out that the Dutch now need food, clothes and machinery. Their spirits are strong, but their hands and tools are weak after the years of exploitation by the Germans.

* * *

Active Mission Program Gets Results

On one Sunday during the great missionary conference just coming to an end at Park Street Church here, about $42,000 in cash gifts and pledges was raised for missions. Here is tangible proof of the vitality of the evangelical emphasis in maintaining missionary support. This evangelical church, of which Harold J. Ockenga is pastor, is renovating its basement rooms which were formerly used for commercial purposes and, it is reported, will soon open them as a teaching center with the inauguration of an intensive Bible school program.

* * *

Catholics Open Guidance Center for Boys

A guidance center for Catholic boys will be opened soon at 102 Fenway St., under the sponsorship of Archbishop Richard J. Cushing, who since his recent enthronement has been leading Roman Catholics into many new forms of expression of their religious convictions. The spiritual element will be recognized as of primary importance in readjusting the emotional and physical life of the boy in trouble, and a new appreciation of the boy's personal value will be awakened in him. Problem cases referred to the center by juvenile courts, schools, social agencies and parish priests will be studied by a competent staff of psychiatrists and social workers. The director will be Thomas F. MacNamara of South Boston. The archbishop also announces the opening of a student center on Park street, where particular emphasis will be placed on work with non-Catholics.

* * *

Boston Churches Revere Memory of Roosevelt

At the hour of President Roosevelt's funeral in Washington, a memorial service

Thou art the Christ, the Son of the living God!

What does this mean in today's world?
Ten interpretations:

The Basic Beliefs of Jesus
PAUL B. KERN

The fundamental assumptions from which proceeded the outward acts and attitudes of Jesus are the basis of this study, rather than a system of morals, philosophy, or legalistic religion. "An eloquent, dynamic exposition of the basic ideals of Jesus."—*The Expositor* $1

The Contemporary Christ
W. A. SMART

This is Christology in terms simple and clear to the layman, though grounded deep in scholarship and soul-searching thought. "A thousand preachers will borrow this title for a sermon subject. It will be to their advantage to make this book a part of their preparation."—*Christian Century* $1.50

The Ethical Ideals of Jesus
In a Changing World
G. BROMLEY OXNAM

How to direct Jesus' teaching on human brotherhood to bear on the problems of our age of transition? "Here are poetry, drama, personal reminiscence, and the passionate plea for faith."—JOHN HAYNES HOLMES in the *New York Herald-Tribune* $1

Facing Life with Christ
JAMES REID

This great English churchman speaks persuasively of the good sense of taking Christ into the business of living. "This book partakes of the richness which one finds in the works of Abbé Dimnet. James Reid thinks deeply, speaks charmingly, and writes forcefully."—*Church Management* $1.50

Fairest Lord Jesus
J. V. MOLDENHAWER

"With extraordinary clarity and power the author presents his own experience in arriving at a Christocentric faith in harmony with orthodoxy. . . . These 'meditations' have a potent and valid religious quality."—*Christian Century* $1.75

His Life and Ours
LESLIE D. WEATHERHEAD

"This magnificent, magnetic book is not a life of Christ in the technical sense, but is rather an interpretation of that life, a personal reaction toward it, making use of the records we have and the achievements of Christian scholarship in drawing the portrait."—*The Christian* $2

How Jesus Dealt with Men
RAYMOND CALKINS

These are studies of the "cases" to whom Jesus ministered, in the light of their contribution to modern counseling. "The book is extremely readable and abundant in insights of lasting religious significance."—*Federal Council Bulletin* $1.75

Jesus and His Church
R. NEWTON FLEW

"With masterful scholarship (which, however, does not keep him from writing in language that the ordinary reader can easily follow), Professor Flew examines the evidence of the various New Testament writings as to the nature of the Church."—*Federal Council Bulletin*. "A notable contribution in a field of ecumenical interest and importance."—HOWARD CHANDLER ROBBINS $2

Jesus and Ourselves
LESLIE D. WEATHERHEAD

"This book consists of eighteen very different addresses on the practice of making the presence of Jesus a vital factor in our lives. The reviewer would like to take each one and tell of its charm and helpfulness, or state how the author probes into the bewilderment that faces us all."—*The Churchman* $2

Jesus as They Remembered Him
CHESTER W. QUIMBY

"This is a fresh and arresting study of Jesus well worth the attention of all who are interested in him. In twelve chapters the author treats twelve approaches to an understanding of the founder of Christianity."—*Church Management* $1.50

AT YOUR BOOKSTORE

ABINGDON-COKESBURY PRESS
Nashville 2, Tennessee

Peacetime Conscription?

Sourcebook on Conscription.....at $ .25

Special Conscription Study Packet—including a "pro and con" study, and an assortment of the most recent pamphlets..at $ .60

Reprints:

Conscription for Peacetime? by Hanson Baldwin, military analyst.....at $ .10

What Size Peacetime Army? by Oswald Garrison Villard, liberal journalist at $ .05

Stamp—AMERICA WANTS FREEDOM, OPPOSE PEACETIME CONSCRIPTION

100 for 25c

WRITE FOR RATES ON QUANTITY ORDERS

Literature Department

American Friends Service Committee

20 South 12th Street

Philadelphia 7, Pa.

If it's a Religious Book

TRY BLESSINGS

Send for our Free Catalogue of old and new books. Let your dollar buy double in standard and current religious writings, biographies, reference and scholars' works, etc. We buy libraries and useful second-hand books. Write today.

BLESSING BOOK STORES, INC.

Dept. cc, 63 E. Adams Street, Chicago 3, Ill.

"Sixty-Six Bible Books at a Glance"

with Lesson Plans, Key Verses, Charts

By ISABELLA REID BUCHANAN

Pioneer in promoting graphic methods of Bible Study

A Handbook for Preachers, Teachers, Students

Paper Cover, 40 cents—10 copies, $2.50

Mrs. Charles E. Johnston

4816 Garfield Ave., Minneapolis, Minn.

The MAY

PULPIT

Vision and Life
By ALBERT BUCKNER COE
First Congregational, Oak Park, Ill.

Rebuilding a Truth-Centered Civilization
By HAROLD PAUL SLOAN
Wharton Memorial Methodist, Philadelphia

The Last Word in Religion
By EUGENE M. AUSTIN
Tioga Baptist, Philadelphia

What Is the Church's Task?
By ROBERT C. STANGER
Bethel Evangelical and Reformed, Detroit

The Man of Tomorrow
By NATHANAEL M. GUPTILL
First Congregational, So. Portland, Me.

The Call of Memorial Day
By MARSHALL WINGFIELD
First Congregational, Memphis, Tenn.

The Christian Home
By CARL O. OLSON
First Presbyterian, Pueblo, Colo.

Also the Editor's Page, Preacher Problem article, Pastoral Prayer, Sermon Illustrations, etc.

$1.00 to "Century" subscribers; to others, $2.00

The Pulpit

407 S. Dearborn, Chicago 5

was held in St. Paul's Cathedral here, with Dean Van Etten and several other clergymen participating. The state house on Beacon Hill is draped in black to mark the sorrow of Massachusetts. Every church in the city has made some place in its services for remembrance of the late President. Synagogues and Negro churches also have conducted rites of solemn remembrance. The chief note of hope in New England seems to be that the mantle of the President has passed not to one man only, but to all Americans, who cannot now trust the Roosevelt genius to pull them through but must put a willing shoulder to the wheel of government.

* * *

And So Forth

Bishop Henry Knox Sherrill is now in England for the consecration of the new Archbishop of Canterbury, but "he being absent, yet speaketh" to the 160th annual convention of the Episcopal diocese of Massachusetts. His message said: "We cannot expect Christian action from a pagan world, or unselfishness and sacrifice from self-centered men and women. We cannot lose sight for one moment of the church's especial task, which is to win men everywhere to loyal discipleship of the Master."

The Church of the Advent, high Episcopal, conducts a regular Friday evening service for healing, a service in which many people believe they have found help for mental and physical ills. After a litany of Scripture and healing prayers, Fr. Whitney Hale calls for those who wish to come to the altar for the laying-on of his hand.

"Children are being brought up to think that the community owes them a living, and parents are teaching their children to get paid in advance for any work they do and then work as little as possible," Judge Elijah Adlow of Boston's municipal court said the other day in suggesting that parents often undo the work of the social agencies.

CARL HEATH KOPF.

Point Out Growing Callousness To Horrors of War

The two Philadelphia yearly meetings of the Society of Friends, in joint session March 24, adopted a resolution condemning the horrors of modern warfare and calling for an organization to make them impossible in the future. The resolution, which was referred to the society's peace committee for distribution, reads in part as follows: "The injury and suffering and death of the victims of these bombings are by no means the only evil, terrible as these sufferings are. For ourselves as part of the Christian church, we are deeply and contritely concerned at the moral callousness in our own country which permits such descents into barbarism with scarcely a protest from those who profess to be followers of Christ, the Prince of Peace. It is becoming increasingly evident that the war method of combating evil deadens our consciences and results in a constant lowering of our moral standards. The very evils against which our country fights have infected our own lives. We appeal to all men everywhere to use their influence to hasten the ending of this carnage by urging the leaders of the United Nations to announce peace terms so reasonable that they will command the confidence and support of the whole world."

New Zealand to Study Liquor Law

Temperance Group Protests Inclusion on Commission of Representatives of Dispensing Interests

TIMARU, N. Z., March 12.—In fulfillment of a pledge given during the election in September 1943, the government has appointed a royal commission to inquire into the working of the laws relating to the manufacture, importation, sale and supply of intoxicating liquors, and to make such proposals as it thinks fit for the amendment of the law. The chairman of the commission is Mr. Justice Smith of the supreme court. The other eight members are the general secretary of the national council of the licensed trade, the general secretary of the Hotel and Restaurant Employees' Union, the chairman of the Interchurch Council on Public Affairs and of the commission which is preparing for the national conference on Christian order, two farmers, a public accountant, a solicitor and an ex-civil servant.

Publication of this list produced a prompt protest from the secretary of the New Zealand Alliance for the Abolition of the Liquor Traffic, who said, "Keen disappointment is felt by temperance forces at the appointment of any commissioners connected with the liquor trade." The minister of justice replied that the commission is widely representative and that care has been taken to have the non-sectional viewpoint dominating. The commission, which has already begun its sittings, will hear evidence throughout the dominion and must report not later than Sept. 1 of this year.

* * *

Pacifism Almost Bars A Youth Director

The reappointment of a youth director by the Methodist conference caused a long and animated discussion. It was alleged that the nominee of the youth board held pacifist views, and a number of delegates declared that his appointment would create difficulties in the youth work of the church. Others testified that the worker had rendered faithful and efficient service, and stated that disruption in the youth department at the present stage would be fatal. Ultimately a motion that a new appointment be made was defeated by 87 votes to 77, and the director was reappointed.

* * *

New Zealand Seeks Increase In Population

A falling birth rate and consequent aging population is causing increasing concern in this country. A "Dominion Settlement and Population Association" has been formed to make New Zealanders aware of the need for a larger population. The association has hopes of securing as immigrants large numbers of war orphans from Great Britain and Europe. S. G. Holland, leader of the opposition in Parliament, who is soon to visit Great Britain, has promised the association that he will investigate the prospects of securing immigrants of British stock. Labor circles are nervous about large-scale immigration plans because of

the fear that an influx of newcomers would hinder the rehabilitation of service men and create employment problems. All parties, however, are agreed on the desirability of encouraging a natural increase of population by the raising of the birth rate. At present, children's allowances are paid by the government in all cases where the family income does not exceed £8 per week, but there is a growing demand that these allowances be made universal. It is an interesting fact that the birth rate of the Maori section of the population has been rising steadily for some years.

* * *

Invercargill Licensing Trust Criticized

Reference was made in a previous letter to the "licensing trust" set up by the government to control the sale of liquor in Invercargill when that city voted for the repeal of its no-license laws. The experiment is being keenly watched, and at the recent convention of the dominion's Woman's Christian Temperance Union, the president, Mrs. W. H. Hiett, strongly criticized the trust's activities. In reply the manager of the trust asserted that there were a number of inaccuracies in Mrs. Hiett's statement and declared that persons under 21 are not served with liquor. "As yet," he said, "it is not a criminal offense in New Zealand for a man or woman to take a drink, in spite of what Mrs. Hiett and her party may think." At the annual conference of the Methodist Church, an Invercargill delegate expressed the opinion that it was not fair to condemn the trust while it is still in its infancy, while another delegate affirmed that so long as drinking goes on attempts must be made to improve matters, and that the solution is some form of trust or corporate control.

* * *

Learn Fate of Sheep Presented to China

An article in the *New Zealand Listener* discloses that in 1941 a flock of 150 stud sheep was sent from New Zealand to free China at the request of the Chinese government. The suggestion had come from Rewi Alley, the New Zealander who founded the cooperative movement in China. He wished to improve the quality of wool grown in northwest China, on which factor, he declared, depended the morale and better livelihood of many millions of people. While the flock was on its way to Rangoon, Japan launched the war, and the sheep were diverted to Calcutta. From there they began the long journey overland to China, and for nearly two years no news of them was received. Recently they were reported to be in central Tibet, where they were causing great excitement among Tibetan shepherds. Mr. Alley thinks they will get no further, but he suggests that New Zealand farmers should make another attempt to get stud sheep safely delivered as a free gift to the people of China. "The whole thing is a gamble," he says, "but it is a gamble that would be good for us here and for people in New Zealand to play for the good of their own souls. We should never cease trying to abolish poverty, which, if it stays, will be the breeding ground of so many new wars, so much human distress . . . you have to realize that there are other countries in the world besides New Zealand."

MALCOLM W. WILSON.

Britons Prepare For Big Election

Bevin and Morrison Define Issues as Seen by Labor Party—V-Bombs No Longer Fall on Island

LONDON, April 10.—The political parties are making ready for the general election which is now seen as imminent. Mr. Ernest Bevin has made two important speeches which will help to define the issues. He has been loyal to Mr. Churchill in the coalition government, he says, but not to Mr. Churchill as leader of the Conservative party. That party, he declares, failed to provide a defense against Germany. "They thought they could buy Hitler and his gang. Big business was ready to do a deal with him." He defines the position of Labor as in favor of nationalization. He says he regards privately controlled monopolies as a danger to the nation.

* * *

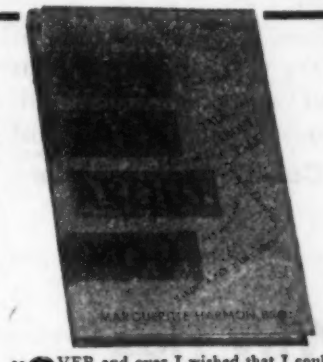
Morrison Favors Curbing Big Industrialists

Probably nobody can speak with more authority than Herbert Morrison upon the issues of the coming election from the point of view of the Labor party. He has the confidence of his colleagues in the present ministry and, to as large an extent as possible in so varied a party, the trust of Labor. He has been a signally successful minister. He declares that the big issue is how the British people can get a good living and build a peaceful and prosperous world. One answer to the question is that of big business: "The less the state concerns itself with economic and industrial affairs, the better. This is the policy of letting the big industrialists do as they please in the hope that somehow the public interest will be served. This policy was followed at the end of the last war with disastrous results."

* * *

Says Nation Must Control Economy

Mr. Morrison sets over against the program of the industrialists the policy of Labor that the nation must be the final master of the great economic resources



"OVER and over I wished that I could have had such a book to read when I was a teen age girl or even when my daughters were of teen age. But a book like yours could not have been written then. You are truly up to the minute in your situations. Your many friendships with girls have yielded you a rich harvest of understandings . . . You have a wonderful ability to put into language deep meanings."—SOPHIA L. FAHS, *American Unitarian Association*

LET'S TALK ABOUT YOU

By MARGUERITTE HARMON BRO

At your bookseller's, $1.50

DOUBLEDAY, DORAN
Garden City, N. Y.

WANTED

Young Men and Women for Directors of Christian Education, Week Day Church School Teachers, Missionaries. Must have College and professional training.

PRESBYTERIAN COLLEGE OF CHRISTIAN EDUCATION
In affiliation with
McCORMICK THEOLOGICAL SEMINARY
offers a two year professional course for college graduates leading to the M. A. degree.
REV. J. HARRY COTTON, Ph.D., President
832 Belden Avenue
Chicago 14, Ill.

SUMMER THEOLOGICAL STUDY IN THE SAN FRANCISCO BAY AREA

"On the great stage of world action looking out through the Golden Gate to East Asia."
under the auspices of
Berkeley Baptist Divinity School *Church Divinity School of the Pacific*
Pacific School of Religion

Summer Quarter 1945
First Term: June 18-July 20 Second Term: July 23-August 24

Courses offered in Bible, Christian Ethics, Church History, Theology, Homiletics, Pastoral Relations, Counselling, Religious Education, Rural Church.
Also special E. T. Earl Foundation Lectures on World Order and other subjects.

Preliminary Announcement of Faculty:

Eugene S. Ashton (Goucher)
John William Bailey (BBDS)
Marion Clawson (U. S. Dep't of Agric.)
Mrs. Ada Cralle (BBDS)
Buell Gordon Gallagher (PSR)
Ralph E. Knudsen (BBDS)
Charles Franklin Kraft (Albion)
Margaret Lobb (BBDS)
Arthur Cushman McGiffert, Jr. (PSR)
Randolph C. Miller (CDSP)
P. Pierson Parker (CDSP)
W. Gordon Ross (Berea)
Henry H. Shires (CDSP)
Ralph W. Sockman (New York City)
Charles A. Stanley (PSR)
Stacey R. Warburton (BBDS)
Hugh Vernon White (PSR)

The Summer School is planned for parish ministers, candidates for theological degrees and others who seek fresh resources for the difficult and challenging days ahead.

For further information write to:

Pacific School of Religion, A. C. McGiffert, Jr., President
1798 Scenic Avenue, Berkeley 4, California

Why Have

Time, Life, and scores of other periodicals, religious and secular, devoted columns to the discussion of

Can Catholicism Win America?

By Harold E. Fey

Why Has

Our Sunday Visitor, the popular "National Catholic Action Weekly," given ten issues in an attempt to answer the points made in this series of articles?

The Answer

is simply that these articles have raised the discussion of an old problem to a new and higher level.

Hundreds of thousands of Catholics are discussing the challenge presented by these articles. Can Protestants do less? Order one reprint for every family in your church. Get the series discussed in Bible classes, young people's groups, forums, college classes.

Prices: Single copy, 25 cents. 5 copies, $1.00. 10 or more at 15 cents. 100 or more at 10 cents.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago 5, Ill.

Please send me_____copies of the 24-page reprint of the eight articles CAN CATHOLICISM WIN AMERICA? by Harold E. Fey.

I enclose $_____in full payment. Send copies to me as instructed below.

Name_____

Address_____( )_____
(Zone)

Remittance must accompany all orders

upon which the well-being of all the people depends. Over the appropriate fields of electricity, gas, coal and inland transport, socialization coupled with efficient management in the public interest shall obtain. Small industries and businesses, while continuing on a private enterprise basis, shall be protected against anti-social control over them by monopolies, rings and cartels. These are valuable pointers, and the more so because in the heat of the election, issues will not be so carefully stated. These issues are the same in all the Western countries.

* * *

Make Arrangements for Victory Days

The timetable of victory celebrations is now before us. Two "Victory Days" are to be observed and after an interval there will follow a more ceremonial occasion. All manner of questions are still left unanswered. What notice for example will be given? On Nov. 11, 1918, there was a general feeling that the end of the war was near, but the celebration began at once when the *maroons* sounded. London became the scene of joyful pandemonium, and many sedate matrons of today rode on the tops of taxis. But what will happen with a two-day celebration? The endeavor to make special restrictive regulations for the public houses and bars has been coldly received. We have been told that we can be trusted to observe such a victory worthily. Certainly decent folk of all kinds resent the singing of a song in which the singer announces her intention of being "lit up" when the lights are turned up in our darkened streets. The *Observer* suggests "a quiet day among their own folk in the sun, if sun there be, a day of memories of what might have been as well as of thanks for the worst that never came, a day of hope for a quick end in the east and of a true peace at the end of that end. Above all many will want two days of genuine rest, for they are very tired."

EDWARD SHILLITO.

Vote to Enter Council

United Stewardship Group Approves a Merger with Federal Council

CLEVELAND, April 30.—Another important step toward Protestant cooperation was taken here this week end when the United Stewardship Council voted to seek incorporation in the Federal Council of Churches as its department of stewardship. The vote, which was unanimous, was taken on the assumption that the new department will become the representative of Protestantism in the United Church Canvass. The United Stewardship Council is officially composed of the heads of promotion in 26 denominations, not all of which are members of the Federal Council. Its office has recently been located in Hillsdale, Mich. The United Church Canvass has its offices in the Federal Council building at 297 Fourth Ave., New York. It combines Jews and Roman Catholics with Protestants in two nation-wide appeals annually for support for local churches.

About 50 promotional officers of Protestant denominations are present at the three-day meeting which adjourns here today. The action taken concerning merger will not be effective until it has been approved by the executive committee of the Federal Council, which meets May 15. It depends also upon final official approval of the denominations. Both are expected to be given without serious difficulty, as the responsible persons of the denominations are present here.

HAROLD E. FEY.

The Church Roll

Catherine Waugh McColloch, pioneer woman lawyer of Chicago and the first woman to be appointed a master in chancery in the United States, died at her home in Evanston, Ill., April 20 at the age of 82. She was famous as a leader in the woman's suffrage movement, was active in the Woman's Christian Temperance Union and was closely connected with the development of the Chicago Commons, a settlement house.

An unconfirmed report from Oslo, according to *News of Norway*, says that Bishop Eivind Berggrav, Luthern primate of Norway who since 1942 has been confined by nazi authorities first in a concentration camp and later in "house arrest," has been rescued by a group of 20 Norwegian patriots and taken to a "place of safety."

Samuel R. Colladay, dean emeritus of Christ Church Cathedral, Hartford, Conn., died March 20 at the age of 76. He had retired in 1926 after 17 years at the cathedral.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Forever Yours (Mono.) *Drama.* How a rich girl is stricken with infantile paralysis, learns to walk again. Sets forth a "cure" in what could prove to be too careless a manner. *Pedestrian.* M, Y

Flame of Barbary Coast (Rep.) Ann Dvorak, Joseph Schildkraut, John Wayne. *Melodrama.* Cowboy from Montana matches wits ith gamblers in San Francisco, while earthuake, fire and post-disaster election add to excitement. *For action fans.* M, Y

Having Wonderful Crime (RKO) *Comedy.* Amateur sleuths have gay, carefree time when they set out to solve disappearance of mysterious magician. Monotonously *confused and confusing.* M, Y

Honorable Discharge (RKO "This Is America" series) *Documentary.* Final orientation lecture to veterans soon to be discharged explains what benefits they may expect, what G. I. Bill of Rights is and is not, where they may go for counsel, etc. Effective reduction of involved rules to *graphic* terms. M, Y

Pan Americana (RKO) *Comedy,* with elaborate interludes of supposedly authentic Latin American night club performances, about a magazine staff which goes on a tour below the border to get pictures for forthcoming issue. Another regrettable attempt to "cement friendship' with Latin America by picturing that region as one vast night club to be exploited by condescending northerners. Moves at sprightly pace, effectively directed, but *worthless in theme.* M

BEST CURRENT FILMS

For Family: Going My Way, The Great Mr. Handel, Hail the Conquering Hero, Here Come the Waves, Meet Me in St. Louis, National Velvet, New Americans, Our Hearts Were Young and Gay, Sunday Dinner for a Soldier, The Three Caballeros.

For Mature Audience: Fighting Lady, Fury in the Pacific, The Keys of the Kingdom, None but the Lonely Heart, Objective Burma, Since You Went Away, The Song of Bernadette, A Song to Remember, Thunder Rock, Tomorrow the World, A Tree Grows in Brooklyn.

5-9-45

THIS IS JUDAISM

By FERDINAND M. ISSERMAN

". . . a flaming challenge to all those who are inclined to belittle one of earth's greatest peoples . . ." says the *Churchman.* "The scholarly and distinguished rabbi gives the public a book that tells a great deal that the public does not, but should, know about the Jew. He not only historicises on the roots of Semitism, but deals with the Jew in today's picture. He is realistic, impartial and utterly frank."

Says *William Lindsay Young:* "One closes the book with an enlarged appreciation of Judaism's significant contribution to world culture in general, and to American life in particular."

$2.50

The PHILOSOPHICAL HERITAGE of the CHRISTIAN FAITH

By HAROLD A. BOSLEY

God is love—say the philosophers

Today, as Dr. Bosley points out, "the most illuminating thing about the new movements in philosophic thought is the way in which reflections upon the nature of the universe, of life and of human value are beginning to be seen as giving body, as it were, to the Christian affirmation that 'God is Love.' "

Says the *Christian-Evangelist:* "Science, Dr. Bosley argues, is coming to philosophy and philosophy to religion with upholding hands, adding their strength and insight to the Christian faith that in and through and behind all life is God, and God is Love."

$2.00

GREATER GOOD NEIGHBOR POLICY

By WADE CRAWFORD BARCLAY

Realistic—and constructive

"To fail to realize the deep differences that separate the United States and the Latin American nations is to be utterly unrealistic," Dr. Barclay writes, and goes on to explain: "These differences exist—differences of tradition, of culture, of race and of language—and there is little hope of achieving any considerable degree of progress toward unity unless they are frankly recognized, and earnest consideration is given to ways and means by which points of conflict may be gradually overcome—gradually, because they are of such a nature as can be overcome only by long-time processes." **$2.50**

From Victory to Peace

By PAUL HUTCHINSON

NOW—while the San Francisco Conference is in session—is the time to organize study groups, church forums, men's classes, women's classes, young people's classes for the thoughtful consideration of this book, which Dr. Henry P. Van Dusen says is "the most valuable book to assist Christians in thinking about the problems of postwar order."

$1.50. Paper, 75 cents.

Every Day a Prayer

By MARGUERITTE H. BRO

"With singular skill, an unusual breadth of culture and unfailing religious insight, Mrs. Bro has here gathered devotional material for daily use. Quotations from poetry and prose, bits of exposition and prayers are woven together with a masterly hand."—*Zion's Herald.* **$1.50**

The Shepherdess

By ARTHUR WENTWORTH HEWITT

"No longer need the wife of a minister be without a textbook, for here is an interesting and practical one by a minister whose own appreciative insights have been enriched by consultation with wives of ministers of many churches."—*Religious Education.* **$1.75**

Let Not Your Heart Be Troubled

By JAMES D. MORRISON

A little volume of courage and comfort for those who have been bereaved. Who, in these days, has not one or more friends who would welcome the spiritual help to be found in these pages? **40 cents. Deluxe, $1.00**

Minister's Service Book

By JAMES D. MORRISON

Has become recognized as the classic in this field because it is complete, genuinely illuminating and practical.

$1.50. Lea. $3.50

Highland Shepherds

By ARTHUR WENTWORTH HEWITT

Many thousands of ministers have added this volume to their libraries, and after reading it have pronounced Dr. Hewitt the dean of all good advisers to ministers. **$2.00**

Poems for LIFE

THOMAS CURTIS CLARK, COMPILER

"A lovely and complete anthology. The compiler has a unique gift for such work and has put us all in his debt."—*Gaius G. Atkins.* **$2.50**

AT YOUR BOOKSTORE OR FROM THE PUBLISHER

WILLETT, CLARK & CO., 37 W. Van Buren St., Chicago 5

Ten Roads to the Discovery of God at Work in His World

OUR DWELLING PLACE

Seidenspinner and Larsen This unusually beautiful book of quiet meditations—the result of close collaboration between minister and photographer—consists of unique and worshipful full-page illustrations, each with accompanying worship "pattern" on the facing page. "A treasure!"—GEORGE A. BUTTRICK

Large quarto $2

MY FATHER'S WORLD

Merton S. Rice A great soul who was at home in the out-of-doors penned these thoughts on God and nature shortly before his death. The finest photographs available (unretouched) were selected to complete the moving meditations. "They open doors and windows to a universe which the Psalmist saw and embodied in his songs."—*The Expositor*

Large quarto $1.75

PRAYER POEMS

O. V. and Helen Armstrong, Compilers Good prayers are poems, and all of the 238 poems in the main body of this anthology are prayers. They are classified under seven topics and numerous subtopics, and are supplemented by 64 poems about prayer. Four indexes add much to the book's usability. "A unique addition to the literature of Christian devotion."—*Religious Book Club Bulletin*

$1.75

REMEMBER NOW . . .

Walter D. Cavert The author has put the spiritual adventure of youth into this little book, which offers a meditation and prayer for every day of the year. "The book is lacking in the 'preachy' quality which sometimes creeps into devotional studies. It is well-balanced, dealing both with the questions of young people in the realm of personal faith and also with problems in the realm of conduct."—*Federal Council Bulletin*

Pocket size $1

VICTORIOUS LIVING

E. Stanley Jones A book of daily readings with a threefold use by a spiritual genius. "Whether for daily devotions or group study or continuous reading the layman will find here a veritable handbook on the Christian life. And the preacher will profit too, in his soul and in his sermons. The book sparkles throughout with those illustrative jewels and expository gems so typical of the Jones genius. And the victory it describes it inspires."—*Union Seminary Review*

$1.39

ABUNDANT LIVING

E. Stanley Jones This great devotional reader is being used daily by increased hundreds of thousands of people, who find in it practical, healing steps into the presence of God. Through its meditations and helpful hints of spiritual wisdom the reader is helped to grow into total health of body, mind, and spirit.

Pocket size $1

ALTARS UNDER THE SKY

Dorothy W. Pease Wherever the beauty of nature lifts a human heart to God, there is an altar. Here are five series for the varied aspects of nature, with daily readings—a poem, a Bible passage, and a prayer—over a period of two weeks in each series. "One of the most helpful books to have appeared in recent years."—*Philadelphia Inquirer*

Pocket size $1

TWO MINUTES WITH GOD

Paul J. Hoh and Philip R. Hoh This is a plan for meaningful devotions for families with growing children, jointly written and collected by father and son. "It is hard to lay hands on a book for family devotions prepared with the specific intent of making it fit the minds and needs of children. This is such a book. It is clear, direct, sensible, interesting, and devotional."—*Christian Century*

$1.50

THE GLORY OF GOD

Georgia Harkness The author's keen awareness and clarity of perception come to life in the fifty poems and prayers found in this book. Each has a special occasion, but all will be found useful. "Good books that stimulate the devotional life are altogether too few. This is one of the best."—*Missions*

Pocket size $1

WITH GOD AND FRIENDS EACH DAY

Frederick R. Daries Linked with an appreciation of the presence, power, and love of God, these daily readings bring a unique feature which enables the reader to recall loved ones and friends, each on a particular day. There is a worship theme, text, Scripture selection, meditation, prayer, and hymn stanza for each day. "Should be brought widely to the attention of Christian people."—ALBERT W. PALMER

$1

Go to Your Bookstore for these Appealing Gift Books

PRICES SLIGHTLY HIGHER IN CANADA

ABINGDON-COKESBURY PRESS
Nashville 2, Tennessee